THE JUBILEE MEMORIAL

OF THE

British and Foreign Bible Society;

1853—1854.

CONTAINING A

SELECTION OF THE DOCUMENTS

ISSUED DURING

THE JUBILEE YEAR,

A REPORT OF THE JUBILEE PROCEEDINGS,

TOGETHER WITH A

SUMMARY OF CONTRIBUTIONS,

AND

VARIOUS TABULAR STATEMENTS.

LONDON:

SOLD AT THE

SOCIETY'S HOUSE, 10 EARL STREET, BLACKFRIARS.

1854.

LONDON:

PRINTED BY W. M. WATTS, CROWN COURT, TEMPLE BAR.

CONTENTS.

INTRODUCTION.

A JUBILEE, occurring only once in *Fifty* years, is necessarily a period of considerable interest, and, in the present instance, the interest is proportionably heightened by the value and importance of the Society with which it is identified.

It was after some hesitation, that the Committee of the BRITISH AND FOREIGN BIBLE SOCIETY resolved on celebrating the *Fiftieth* year, as one of Jubilee. This hesitation arose in part from the apparent absence of objects of sufficient magnitude to justify an Appeal for a Special Fund, and in part, also, from the difficulty of constructing a machinery to carry on such additional operations as the exigencies of a Jubilee Year might possibly require.

The anxious deliberations of the Committee resulted in an earnest determination to embrace such opportunities, and to improve such advantages, as this special period in the history of the Society should furnish. The preliminary arrangements having been made, such as the appointment of a Secretary and a Special Committee, the attention of the public was called to the approaching period, and the Auxiliary Societies throughout the world were invited to celebrate the year, commencing on the 7th of March 1853, as the Jubilee of the Institution. The invitation was cheerfully accepted, and the various objects proposed, were not only approved of, but practically carried into execution to a far greater extent than the Committee ventured to anticipate. The deep and general interest awakened throughout the country soon banished their early misgivings, and, as the year proceeded, they witnessed the earnest-

ness and zeal of individuals and Societies with growing satisfaction and delight.

The Volume now presented, is intended to be a permanent record of the labours and successes of the Jubilee year, and of the deep sense of gratitude to the Author of every good, felt by those who were privileged to conduct its various operations.

It is a source of satisfaction to the Committee, to review the UNANIMITY and LIBERALITY which characterized the proceedings of the Jubilee year. No discordant elements from within—no organized opposition from without—interfered with the Agents of the Society, and its numerous friends throughout the land, in announcing and executing their various plans. Never were the Officers, Committee, and Members of our affiliated Societies more unanimous in carrying out any special measures proposed to them. When invited to acknowledge the goodness of God in *raising* up the Society, at a time when it was so greatly needed; in *preserving* it when assailed by many opponents; in *prospering* its efforts so largely in the translation, printing, and circulation of the Scriptures, there were not wanting hearts to respond to the call, and to present to the throne of heaven their overflowing and grateful praise. When it was thought well, in connection with the claims of the Society, to re-assert the divine origin and authority of the Bible, and the right of all men to possess it, there were found at hand, both in this country and abroad, able, learned, and pious men, whose lips, or whose pens, poured forth, from the pulpit and the press, words of wisdom and power. When urged, still further, to give a *practical* proof of the interest they felt in the Jubilee objects, multitudes came forward to offer willingly and liberally of their worldly substance, thereby enabling the Society to engage in works of usefulness on a scale of greater magnitude than ever. A *few* gave *much;* the List of Contributions contains the names of donors of Fifty, Five Hundred, and even of One Thousand Pounds each. *Many* gave *little;* and it is the combination of all—the rich with their "talents," the poor with their "mites,"—which has produced the munificent amount placed at the disposal of the Committee.

The JUBILEE REPORT, which forms a part of this Volume, enumerates the various channels in which the benevolence of the Society, thus replenished and enlarged, has flowed; and although the Jubilee Fund has only been partially appropriated, the Committee are grateful for the amount of good already accomplished, while they are still proceeding with the work, and waiting for further openings for the prosecution of their designs.

The following, as will be seen by the JUBILEE REPORT, is the direction which the appropriation has taken, up to the present time.

COLPORTAGE has been established in rural districts, and in crowded manufacturing towns, to supplement, by an effective mode of agency, the valuable services of our Auxiliary Societies, and to meet the wants of those who cannot be reached by the existing plans of operation.

The PRINCIPALITY of WALES has been largely supplied with Jubilee Bibles at a reduced price,—a measure which has served to endear the Society to a very large number of persons in that portion of the kingdom.

The UNION-HOUSES, HOSPITALS, INFIRMARIES, and PRISONS of England and Wales have been supplied, to a considerable extent, with Bibles and Testaments of a suitable size, for the permanent use of the inmates.

Various CITY and TOWN MISSIONS, with other Benevolent and Religious Societies, have been supplied at the expense of the Jubilee Fund.

IRELAND also has received a considerable share of attention, and the grants of Jubilee Bibles and Testaments forwarded to the sister island have involved an expenditure of about Five thousand pounds.

The CONTINENT of EUROPE, more especially HOLLAND, BELGIUM, and GERMANY, has received large grants of Bibles and Testaments in various languages, for the use of Schools, Workhouses,

Prisons, &c., while the UNIVERSITIES of BONN and UPSALA have gladly received the proffered Jubilee grant.

The Committee have endeavoured to benefit INDIA by means of the Jubilee Fund, and the grants to the various Presidencies, and the island of Ceylon, have already exceeded Five thousand pounds.

SPECIAL DEPUTATIONS have been sent to the British Possessions of NORTH AMERICA, and to the Colonies of AUSTRALIA, with a view to strengthen and encourage the existing Auxiliaries, and to assist in extending the Society's influence and usefulness beyond its present boundaries, and thereby to lay the foundation of a great Bible-circulating Agency, more especially in the last-named Colonies of the British Empire.

This brief enumeration of the various ways in which the Jubilee Fund has been expended cannot be closed without noticing the truly gratifying fact, that the Committee have been enabled to originate a BENEVOLENT FUND, the object of which is, to administer, at least in some degree, when circumstances shall seem to demand it, to the relief and comfort of such as have become old or disabled in the service of the Society.

Although the printing of a MILLION NEW TESTAMENTS for CHINA, by means of a separate Fund, formed no part of the original Jubilee Scheme, yet, as China was included in its special objects, the Committee readily adopted the proposal, and this Volume will contain the particulars of the Fund, and the steps which have been taken for its appropriation. The events which gave rise to this effort, and the promptitude with which the appeal was responded to, are alike remarkable, and it is hoped that the measures in progress will be instrumental in spreading throughout that extraordinary empire, the blessings which accompany the free circulation of the Holy Scriptures.

It will be observed that the present volume consists chiefly of documents, which have already appeared at different periods. The series of

JUBILEE PAPERS, numbered from One to Eleven inclusive, are reprinted; and it is believed, that many of them contain matter of permanent interest and utility. Two of the papers called the JUBILEE RECORD are also preserved, because they contain the valuable and truly appropriate addresses delivered at the commencement and close of the Jubilee Year.

The JUBILEE STATEMENT, prepared by the late Secretary, the Rev. G. J. Collinson, is given in an abridged form, and chiefly as read at the Jubilee Meeting in Exeter Hall. The document, as originally prepared, and which contains much interesting matter, has been considered too long for the purposes of this Memorial. Many valuable papers prepared by the Foreign Agents of the Society, to assist in the compilation of the above statement, will probably be used to some extent, in a History of the Society,* now in course of preparation, at the request of the Committee.

The JUBILEE REPORT has been in part already noticed: it need only be added, that in its compilation the utmost brevity has been studied, and that the APPENDIX contains only a small selection from a large accumulation of interesting materials. As several months have elapsed since the adoption of the Report, the proceedings of the intervening period will be given in the form of ADDENDA.

An abridged LIST OF CONTRIBUTORS to the Jubilee Fund has been carefully prepared, containing the names of those, who have remitted *directly* to the Parent Society the sum of Ten Guineas and upwards, and also the remittances of various amounts from Auxiliary Societies. As the Individual Contributions, and Congregational Collections would require too much space, they are given only in the aggregate; and it is hoped, that this plan will be deemed satisfactory, inasmuch as every Contribution has been already acknowledged in the "Jubilee Record" while its publication was continued, and subsequently in the successive numbers of the "Monthly Extracts." A similar List of Donations of Ten

* By the Rev. George Browne.

Guineas and upwards to the Chinese Million New-Testament Fund, is added to the above, the Donors being constituted Members for Life.

A few TABULAR STATEMENTS are given at the end of the Volume, which may be useful to the public advocates of the Society, and interesting to all who value accurate information respecting its past and present position.

The cordial thanks of the Committee are due to those valuable friends who furnished several Jubilee Papers; and although all the documents sent could not be used, for reasons given to their authors at the time, the Committee are not the less grateful for the readiness evinced to promote in this way, the interests and objects of the Jubilee.

It may be remarked, in conclusion, that while the successful termination of the *first fifty* years inspires the Committee with feelings of thankfulness and joy, they cannot conceal from themselves and their friends the solemn fact, that, the circumstances under which they commence the *second fifty* are calculated to awaken anxious thought, and to fill them with a deep sense of responsibility. As, at the commencement of the Society in 1804, there were elements of danger at home, and a fearful war, with its attendant evils, abroad; so also at the present time, there exist evils not less appalling! Notwithstanding the large circulation of the Scriptures amongst our own population, the masses of the community are still exposed to the seductive and ruinous influences of error, superstition, and vice. Abroad, the flames of war are again enkindled;—again is our beloved country involved in the struggle of arms; and still we have to deplore, that notwithstanding the large measure of success vouchsafed to the distribution of the Bible amongst the nations, its dictates of truth and righteousness its principles of peace and charity—too often fail to govern, as they ought, either in the cabinets of Princes, or in the hearts of their people; and that, even within the precincts of the nominal Christian Church, the Scriptures are yet far from having gained their deserved and looked-for ascendancy, while the great majority of earth's inhabitants are "sitting in darkness and the shadow of death." All these circumstances should lead

to solemn inquiry, and render imperative the speedy employment of means to benefit our own and other lands. This is the more necessary, inasmuch as the time for labour is very short, and the opportunities for usefulness are fast passing away. How few, if any, of those who have laboured in connection with this Jubilee will live to see the next! It is a solemn fact that *only one* of the Founders of the Society was spared to assist personally in celebrating the first Jubilee; and before the CENTENARY of the Society is completed, the present generation of officers and members, with few exceptions, will be "gathered to their fathers!"

The Committee and Officers of the Society, more especially those of their number to whom the Jubilee work was chiefly entrusted, while they are ready to acknowledge their manifold deficiencies, record it as one of their greatest earthly privileges that they were permitted to take part in those arrangements, which, through the divine blessing, have issued in such successful results. If, from the absence of precedents or the want of forethought and earlier preparations, they have not rendered the Jubilee Year more interesting and effective, they hope that their successors will be stimulated by their short-comings; and if, in any of their plans, they have been led to choose the right means for the accomplishment of the ends proposed, they are truly thankful, and with much satisfaction they leave those plans on record for the information—it may be, for the guidance of those, who shall come after them. This Volume, therefore, will be regarded as a Memorial of the first Jubilee, and a preparation for the second; while it may serve, in the mean time, as a link of connection between the generation now passing away, and that which shall succeed them in the work of the Society,—all rejoicing alike in the consolatory truth, that although "the grass withereth, and the flower thereof fadeth, the word of the Lord endureth for ever:" and that the Master whom they serve is immortal and unchangeable—"JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

BIBLE SOCIETY'S HOUSE,
10, EARL STREET, BLACKFRIARS, LONDON,
Dec. 30, 1854.

JUBILEE

OF THE

British and Foreign Bible Society,

1853.

ADDRESS AND RESOLUTIONS

OF THE

COMMITTEE.

TO THE AUXILIARIES AND FRIENDS OF THE BRITISH AND FOREIGN BIBLE SOCIETY, THROUGHOUT THE WORLD.

DEAR FRIENDS—

A PERIOD now approaches in the history of the British and Foreign Bible Society, when it will be most becoming in all its supporters and friends to pause and review the past dealings of GOD with it, and to take counsel together, and to stir up one another to a more full accomplishment of the mission with which it is entrusted.

On the 7th of March 1853 the Society enters on its Fiftieth Year—its YEAR OF JUBILEE. The Committee would not fulfil their own sense of duty, nor do justice to what they are assured is the feeling of the Society's innumerable friends, if they did not devise some means by which an event so full of interest may be extensively, and profitably, and devoutly celebrated.

They are aware that, in proposing to observe a Year of Jubilee, they are following in the wake of a number of important and valuable Institutions which have already passed this period of their history, and which may therefore be supposed to have anticipated much of the excitement which such seasons are adapted to inspire: still, the prominent place which the British and Foreign Bible Society occupies before our country and the world, and the deep hold which it has on the affections of its constituents, and, above all, its sublime and simple object, in connection with the best welfare of men and the glory of God, justify, and even demand, that a season like the approaching one should not be allowed to pass without some special commemoration.

The RESOLUTIONS which accompany this *Circular* embody the sentiments and views of the Committee of the Parent Society on the subject of the Year of Jubilee. They contain, also, a variety of suggestions and

recommendations, which the Committee beg respectfully to place before the friends of the Society, and to which they invite their candid and serious consideration. The Committee are far from supposing that they have exhausted the plans in which Christian ingenuity and liberality and piety may combine to promote the object in view: they rather wish to be considered as throwing out a general, though not a hastily-formed, scheme, to be applied and acted upon as opportunities and other circumstances may dictate.

The Committee cannot help reminding their friends of the singular importance now attaching to the BIBLE—and, in its degree, to the BIBLE SOCIETY—from the aspect of the present times, and the condition of the world at large, both civilized and unenlightened. But they forbear to enlarge on this or any other topic, hoping, as they do, that they may have the privilege of dispersing, in the course of the ensuing year, numerous *Appeals* and *Addresses* from some of the Society's best friends. They wish, however, in conclusion, deeply to impress on the minds of all whom this Circular may reach, as well as on their own, that the Divine interposition and blessing are required to give efficiency and success to this movement;—that prayer and supplications, with thanksgiving, should especially accompany and sanctify the doings and offerings of the Jubilee Year.

Signed, in behalf of the Committee,

G. J. COLLINSON, } *Secretaries.*
Dec. 6th, 1852. G. BROWNE, }

AT a MEETING of the COMMITTEE, specially summoned, held at the Society's House, 10 Earl Street, Blackfriars, London, on Monday, December 6, 1852, the Right Honourable the EARL OF SHAFTESBURY, President of the Society, in the Chair, it was—

RESOLVED —

I. That the year commencing March 7, 1853, being the Society's *Fiftieth Year*, be observed as a YEAR OF JUBILEE, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress;

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. That on Monday, March 7, 1853, at Eleven o'clock in the forenoon a Special Meeting of the Committee be held at the London Tavern, Bishopsgate Street (*in the room where the Society was formed in* 1804);—the Committee to be open to all Presidents and Officers of Auxiliary and Branch Societies.

That on Tuesday, March 8, a Special Public Meeting be held in Exeter Hall, in the Strand, at Twelve o'clock precisely; when a Statement shall be presented, containing a brief Review of the History and Operations of the Society; to be followed by other Public Meetings in the Metropolis in the autumn of the year, should it be found desirable.

III. That all Clergymen and Ministers throughout the Empire, friendly to the Society, be respectfully requested to present its Objects and Claims to their Congregations, by preaching Sermons, and making Collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's Day in the Jubilee Year, would be appropriate for the purpose.

IV. That it be recommended to all the Auxiliaries, Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting apart a day, most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various Places of Worship.

NOTE.—*The Committee have thought it desirable to propose to the* AUXILIARIES, BRANCHES, *and* ASSOCIATIONS, *in Great Britain, and throughout the World, to hold their* JUBILEE MEETINGS *on a* FIXED *day.* WEDNESDAY *the* 12*th of* OCTOBER *is named as a suitable day for this purpose; and it is now recommended that the Meetings be held on that day, or, where this is not practicable, during the week in which that day occurs.*

V. That a Special Fund be opened, to consist of Donations, Congregational Collections, Sunday-School Contributions, Juvenile and other Offerings, and to be called "*The Jubilee Fund*" of the BRITISH AND FOREIGN BIBLE SOCIETY.

VI. That the JUBILEE FUND be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those objects their offering shall be devoted—

1. The adoption, as far as practicable, of an extensive and efficient system of COLPORTAGE, throughout Great Britain, in the Year of Jubilee; the supply of EMIGRANTS; together with Special Grants of Bibles and Testaments to PRISONS, SCHOOLS, MISSIONS, and other Charitable and Benevolent Institutions in this country.

2. Special Grants to IRELAND, in such ways as may hereafter be determined upon.

3. Special efforts in INDIA, AUSTRALIA, and other British Colonies, by Agencies, Grants, or otherwise.

4. Special Grants to CHINA, and such other parts of the world as may appear open to special operations.

5 The establishment of a Special and separate FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

VII. That these RESOLUTIONS, together with an ADDRESS from the Committee, be sent to all the Auxiliaries and principal Subscribers in this and other countries, to be followed at intervals, throughout the Jubilee Year, by such other Papers and Circulars as may be calculated to diffuse correct information respecting the Society, awaken an interest in the present movement, and secure the *permanent* cooperation of all professing Christians in the accomplishment of the Society's great and glorious designs.

The Secretaries of Auxiliaries, Branches, and Associations are requested to convene Special Meetings of their respective Committees, in order to take the subject of the Address and Resolutions into consideration.

THE

JUBILEE CELEBRATION

OF THE

British and Foreign Bible Society.

JUBILEE MEETINGS.

On Monday, March 7th, 1853, at Eleven o'clock, the first Meeting to celebrate the commencement of the Society's Fiftieth Year was held at the London Tavern, Bishopsgate Street, in the room where it was established in 1804; the Right Honourable the Earl of Shaftesbury, the President, in the Chair, succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay.

In addition to the Officers of the Society, and Members of the Committee, there were present on the occasion nearly all the Foreign and Domestic Agents, the Secretaries of the various Missionary Societies, Officers of Auxiliary Societies, and a large number of influential friends of the Society in London and from different parts of the country.

The proceedings were commenced by reading the 97th Psalm, after which the Noble Chairman alluded to the extraordinary circumstances under which the Committee and friends of the Society had assembled.

After announcing the order of proceedings, the Minutes of the last Meeting of the Committee, and of various Sub-Committees, embracing the Editorial, Agency, Finance, and other Departments, were read and confirmed.

The Jubilee Secretary read interesting letters from several distinguished friends of the Society, from the Officers and Committees of Foreign Bible Societies, and of other Institutions; whereupon it was

Resolved—That this Committee have received, with much pleasure, the friendly congratulations from the American, the Central Prussian, the Netherlands, the Bâsle, and the Berg Bible Societies; from the Committees of the Geneva and Belgian Evangelical Societies; from the French Congregational Church in Brussels; the Society for the Propagation of the Truth at Amsterdam; from Mr. Samuel Elsner, of Berlin; and from the Messrs. Courtois, of Toulouse; and beg to reciprocate their good wishes and prayers, and to hail them, in the name of the Lord, as fellow-labourers in the great cause of disseminating throughout the world, the scriptures of truth.

The following Resolutions were also moved, seconded, and supported by various Members of the Committee.

Resolved—That the Committee, on being assembled this day in the room in which the Society was formed forty-nine years ago—namely, on the 7th of March

1804—would place on record their deep and thankful sense of the good providence of God, which has watched over the Society from its institution to the present hour; raising it from small beginnings to unanticipated magnitude and eminence; rescuing it when exposed to assaults and perils; keeping it unchanged in its constitution and principles; enabling it steadily to pursue its course and to extend its influence; and giving it a position this day not surpassed in any former period of its history: in the review of all which the Committee would desire to say, "Not unto us, O Lord"—not unto any who have preceded us—"but unto Thy name be all the glory."

RESOLVED—That this Committee, while calling into solemn remembrance the many holy and illustrious men, both at home and abroad, who have at different times been found in the ranks of the Society, but now have passed away, would offer their affectionate and cordial congratulation to their venerable friend, Dr. Steinkopff, whom they are happy to see this day in the midst of them, and who for twenty-two years held the office of Foreign Secretary; and they would also convey the same congratulation, with expressions of their sympathy, to W. Alers Hankey, Esq. (the sole survivor of the first Committee)—who, by the infirmities of years, is compelled to be absent from this Meeting; both of whom took an active part in the formation of the Society, and alone, of its original founders, survive to witness and welcome its year of Jubilee. That, in these congratulations, the Committee wish to include the respected Treasurer of the Society, John Thornton, Esq., who was first appointed on the Committee in the year 1805, and afterwards, in the year 1815, succeeded his honoured uncle, Henry Thornton, Esq., in the Treasurership, in which office he has continued faithfully and advantageously to serve the Society to the present time.

The above Resolution was acknowledged by the Rev. Dr. Steinkopff in a lengthened address, in the course of which he feelingly alluded to the former office-bearers of the Society, and expressed the deep attachment which he continued to cherish towards it.

RESOLVED—That the Committee, having the pleasure of seeing amongst them, on this interesting occasion, a large proportion of their Foreign as well as their Domestic Agents, on whom devolves so much of the responsibility of carrying out the Society's work, would seize this opportunity of re-assuring their valued friends of the cordial sympathy of the Committee in all their labours, their trials, and their success.

On the passing of the above Resolution, the Rev. George Browne introduced the Foreign and Domestic Agents of the Society who were present, individually to the Committee; and expressed his regret at the absence of M. de Pressensé, the Agent of the Society at Paris, and of their well-known and valued Senior Domestic Agent, Mr. Dudley; furnishing, at the same time, various particulars connected with the spheres of labour respectively occupied by the Foreign Agents; after which Dr. Pinkerton, as Senior Foreign Agent, acknowledged the Resolution on behalf of himself and fellow Agents; and gave the Committee some interesting statements respecting his own labours on behalf of the Society, since his appointment in 1814.

The Rev. E. Panchaud, deputed to represent the Belgian Evangelical *Society of Brussels at the Jubilee Meetings of this Society, was then introduced; and gave some gratifying statements of the results of the operations carried on by Mr. Tiddy on behalf of the Society in Belgium, stating that* the Church in Brussels, of which he is the Pastor, owes its existence instrumentaliy to those operations, and that the same could be said as regards twelve or thirteen other Protestant Churches in Belgium.

RESOLVED—That the Committee are very much gratified with the attendance of so many of the Officers of Auxiliary Societies and of kindred Institutions, and also of other distinguished and attached friends of the Society, regarding it as an encouraging token of the wide and deep interest that is likely to be felt in the celebration of the Society's Jubilee.

Mr. William Jones, one of the Secretaries of the Religious Tract Society, addressed the Committee in acknowledgment of the above Resolution, and presented a Minute Book of the Committee of that Society, containing the proceedings at their Meeting on Tuesday, December 7, 1802, among which is inserted the first Minute put on record concerning the formation of this Society, and which is as follows:—

"Mr. Charles, of Bala, having introduced the subject which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the objects of the Society thus generally to appear on the Minutes; and the Secretary, who suggested it, was accordingly desired to enter it."

The Rev. Dr. Bunting also addressed to the Committee a few words of congratulation on the entrance of the Society on its Jubilee Year, and gave utterance to his best wishes for the continued blessing of God to rest on the Society's efforts.

After reading letters containing contributions to the Jubilee Fund, several votes of thanks were passed, and the Meeting adjourned.

On TUESDAY, March 8, at Twelve o'clock, the SPECIAL PUBLIC MEETING was held at Exeter Hall, in the Strand. The Right Hon. the Earl of Shaftesbury, President, in the Chair, was well supported by the attendance of several Vice-Presidents, and an unusually large number of Ministers and others, who occupied the platform, while the body of the Hall was thronged in every part.

The REV. T. W. MELLER, Editorial Superintendent, opened the proceedings by reading the 61st Chapter of Isaiah.

THE NOBLE CHAIRMAN, after reading a Letter from Chevalier Bunsen,

expressing deep interest in the Society, and referring to the celebration of the Jubilee in the Churches of Prussia on the 13th of March, then said—

We are now at the commencement of the Fiftieth year of the life of the British and Foreign Bible Society, and most thankful ought we to be to Almighty God, who has permitted us to see and to enjoy an event, the like of which, until this day, has never been known in the whole history of the Christian world. This Society, from the smallest beginnings, and with the slenderest means, but with the highest design—a design to spread over the surface of the whole habitable globe the word of God in every tongue and for every nation—has passed through half a century of successful progress, and now finds itself with many friends in almost every country in the world, and is the mother and mistress of more than 8000 Bible Societies. The mother and mistress, I say; not as having dominion over their faith, but as helpers of their joy. Now, it will be necessary on this day to set before you the results of many years of anxious and arduous labour; but it will be done, not in the spirit of boasting or vain glory, but that you may see, by what has been done, what may be done, so that, from the retrospect, you may derive strength and encouragement to enter upon far greater and more vigorous efforts in the future. Let me state, in a few words, some of the results which, by the blessing of Almighty God, we have this day attained. The Scriptures have been rendered into 148 languages or dialects: all these have been reduced to printing, and of these, 121 had never before appeared in type. The combined Societies of England and other countries have circulated not less than 43,000,000 copies of the Holy Scriptures, in whole or in part; and thus the records of Inspired Truth, it is believed, have, within the present century, been rendered accessible to about 600 millions of the human race. There is one matter to which I must call your especial attention, because it has struck my own mind and heart with more force than, perhaps, any other incident in the Statement that will be set before you. Of these languages so reduced to printing, upwards of twenty existed only in an oral form, had no alphabet, and were not reduced to writing until such time as they were worked upon by the intellectual power of Christian Missionaries and others. Let this fact be treasured up by those who are talking much of intellectual improvement, and of the march of intellect; and let them tell me if, in the whole range of intellectual power, there is any thing that shows more of mind, of thought, and of capacity, than must have been expended in reducing those twenty-five languages to a written form, which were thus made the means of giving thousands of minds access to the word of the living God. So much for our acts. I think we can say no less for our principles. We assert much more than the mere right of every individual to possess and to read the Holy Scriptures; we assert the right of private judgment, and of private responsibility; we assert that right for which confessors and martyrs have

suffered in olden times; and we assert that right for which confessors and martyrs of the present day—for which the blessed Madiai—are suffering in the dungeons of Tuscany, confessors to the present hour, and martyrs, in all probability, unless it shall please God to bless our intervention—that principle for which there will be yet many confessors and many martyrs, I doubt not, in future times. It is but a small thing to have the right of access, or to possess and read the word of God, if every thing we feel, every thing we think, and every thing we say, is to be under the interpretation, and at the will, of a dominant hierarchy. Now, it is an immense honour that has been put upon this country by Almighty God, that it should be the earthly depository of His Truth, to flow forth in refreshing streams to all the nations of the world. It is a great and mighty honour that He has conferred upon us, and we must rise to the height of that responsibility. I can hardly believe that the great and good men who, under God's grace, were the founders of this Society, could have imagined when they met, few in numbers, and in a retired locality, that their faith would remove such mighty mountains. I can hardly think that they ventured to believe that they were then instituting the greatest effort that ever has been made by uninspired men for the temporal and eternal welfare of the human race. But so it is; and gainsayers may say what they will, but the events of this day will prove, that whether we regard man politically on this earth, or spiritually in the world to come, his last and greatest happiness will have been attained when the word of the Lord shall have "free course and be glorified."

The Rev. George Browne, one of the Secretaries, stated that Letters had been received expressive of sincere regret that they were not able to attend the Meeting, from the Earl of Roden, the Marquis of Cholmondeley, the Bishop of Meath, Sir Robert H. Inglis, M.P., W. Evans, Esq., M.P., the Hon. Arthur Kinnaird, M.P., and others. Mr. Browne then announced that a Statement had been prepared, comprising a review of the history and operations of the Society; but it had been found impracticable to render this so brief as to permit it to be read on the present occasion: a few extracts from it, however, would be read to the Meeting, by his colleague, Mr. Collinson.

The Rev. George John Collinson accordingly came forward, and read the abstract alluded to. (See p. 44.)

The BISHOP of WINCHESTER—I must beg this vast Meeting to recall for a few moments to their recollection some of those Societies so succintly mentioned in the Statement just read, but each of which will form, as it were, a page in future history, and in each and all of which our honoured President and Chairman takes a lively and fitting interest. If I

am not mistaken, important as are the objects of all those Institutions, and numerous as are the occasions when, in connection with them, His Lordship has met assemblies of his fellow-Christians, there is not one amongst them in which he could have felt a deeper interest—I may say so deep an interest—as in the great Society whose objects we have met to promote on the present occasion. I am satisfied, if I interpret aright the sentiments which fell from His Lordship in that striking address with which he opened the proceedings of the day, or rather, with which he inaugurated our Jubilee, that he fully appreciated the importance of the event. You must all have felt, indeed, that His Lordship rose to the exigencies of the occasion. I rejoice in thinking that the Resolution which has been entrusted to me is not out of keeping with the spirit inculcated by the address of His Lordship, and with the tone of feeling by which he desired that this Meeting should be governed.

The Resolution is as follows—

That this Meeting welcome the Society's YEAR OF JUBILEE, hailing it as a fitting occasion—

For commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress;

For bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

For promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

It will be observed, that, in this Resolution, we are led at once to disregard self, and elevate our thoughts to God. Further, we are reminded, that, as the success which has attended this Society is not to be attributed to ourselves, so we ought to mix, even with our Jubilee, the language of humiliation. And this, in truth, is but fitting; for we cannot but remember, that, in the Jubilee of old, the day on which it commenced was emphatically called the Day of Atonement. We are called upon at the present time "to commemorate the Divine goodness, so abundantly vouchsafed to this Society." Every syllable of that brief but pregnant history of the Society's life of half a century just read must remind us, if it reminded us of nothing else,—of the Divine goodness. Surely we may say, in reference to the Society, mercy and goodness have followed us from the beginning of it, and in each of those fields of labour which were barely enumerated by the Secretary. We have great cause, then, to recognise what is called in the Resolution, "the Divine goodness." But, in order to observe this, we need not direct our attention exclusively to the more distant operations of the Society: at home we may similarly recognise that the mercy of God has been vouchsafed to us from the beginning. This is apparent, whether we look at the councils of the Society, or at those by whom those councils were re-

gulated. We see the Divine goodness in directing the choice of the founders of the Society. A more suitable or efficient man than Lord Teignmouth could not have been found for its President: and the same might be said of his successor, Lord Bexley. We see the manifestations of the providence of God again in the choice of one whom I will not name. In his presence I dare say nothing of him; but for him I think I may venture to say this, that of all the tributes to worth which have been rendered to him by a grateful Christian nation, there is not one His Lordship appreciates more highly than that he has been thought worthy to succeed to the chair of a Teignmouth and a Bexley. I might remind the audience of others to whom the friends of the Society owe a debt of gratitude, and for whom we have reason to be thankful. I allude to our Secretaries, our earliest Secretaries, those men of God, Owen and Hughes. A more candid, a more kind, a more devoted, a more catholic-spirited man never existed than the late Joseph Hughes. And to him I must add one, who though not now in our secretariat, still lives to rejoice in this day of Jubilee; and if he join not in the note of praise with his voice, still sounds the same acclamation by means of his pen, and aids the Society in its work and labour of love—I mean Dr. Steinkopff.* Another name will occur to you all, of one not now with us, but gone to his rest, I mean the late Rev. A. Brandram. May I not also refer to our two friends now in office, Mr. Collinson and Mr. Browne? In them, also, we witness the evidences of the Divine goodness and mercy.

I will not weary the Meeting by enumerating further the various points which might be referred to in proof of the mercy and goodness of God vouchsafed to this Society; but there is one point on which I must venture to make a few observations. We have been reminded that this Society first sprang into existence in the year 1804. Now I think I see the Divine goodness specially marked in God's having put it into the hearts of His servants to establish this Society at that particular epoch. Never, perhaps, according to human observations, was there a period in the history of the world when such a Society was less likely to have had a sphere of labour. It was in that year the power of Napoleon had culminated to the zenith, and the French empire was founded. It was then that the ports of the Continent were hermetically sealed. It was then that all commerce was interdicted, and that all enterprise was prohibited between this island and the nations of the Continent; and yet, it was at this period that the little seed was dropped which was destined to become so great a tree, whose leaves were to be for the healing of the nations. Well might the Scriptures declare that the ways of God are not as our ways, nor His thoughts as our thoughts. The Society had passed the infancy of its existence, prepared its Bibles, and got its machinery into order, when the ports of the Continent were opened as

* Alluding to the Jubilee Paper, No. V., prepared by Dr. Steinkopff.

the result of the downfall of the French Emperor; and thus the British and Foreign Bible Society was enabled to carry to the people of those nations the book of peace, instead of the implements of war.

I am reminded, by the second part of the Resolution, of that which is the glory of the Bible Society, that it has ever borne its "testimony to the Divine character and claims of the Bible;" and it would have been strange indeed if it had not. We might expect to find that the supremacy of the word of God would be the motto of the Bible Society, and that it would proclaim, with daily voice, that men "had a right to possess and read the same." The Society could not go forth with note or comment on the Scriptures, but it could accompany the volumes with prayers, and see that its Agents were men of devotion; and, in fact, it is a standing testimony against Infidelity, Latitudinarianism, Popery, and nominal Christianity under every form, and in every place, throughout the nations of the earth. This very Resolution illustrates what I say, that the Society proclaims the right of every individual to possess and read the Bible; and some of the best friends of the Society, in their writings, have zealously inculcated this truth. The late John Joseph Gurney said, on one occasion, to the Rev. Edward Bickersteth, "We have given the people Bibles, and now we must teach them to read them; and out of this suggestion grew the "Help to Devotion," which has indeed proved to many Christians a help to the study of the Holy Scriptures. Now, a retrospect of the whole life of this Society encourages energy and action. Notwithstanding the vast issue of Bibles of which they had heard,—from 4,000,000, (the number supposed to have been printed before the formation of the Society,)—to 43,000,000, the supply, whether at home or abroad, is by no means equal to the demand. The progress of the past, however successful it may have been, should serve only as a stimulant to further exertion, remembering that dying people are waiting upon the energy and faithfulness of Christian men. All the records of this Society go to prove the fact, that there is an increased desire on the part of the people to possess the book of Life. The communications of all our Agents prove this. There is a growing consciousness that nothing but the word of God is capable of stopping the progress of error; and it becomes the duty, therefore, of Christians, to place it within easy access. Popery, of course, will oppose with all its might the success of our efforts, and the reason is plain. It is remarkable how Popish priests themselves have borne witness to the fact, that their system and the Bible are diametrically opposed. Pope Paul V. said, on one occasion, "The Holy Scripture is a book to which, if any man will keep close, he will quite ruin our faith." That is the testimony of Rome herself to the danger she is in from the circulation of the Holy Scriptures. Upon real Protestant Christians such testimony will have no other effect than this, that it will stimulate them to increased exertion for the circulation of the word of God, looking to Him for a blessing, and doing

all with the simple desire of being made the humble instruments of promoting the glory of His adorable name. In conclusion, I will just observe, that there is just this difference between a modern Jubilee and the Jubilee of the Israelites of old—the Jewish Jubilee cancelled debts; our Jubilee doubles them. It reminds us of past obligations very imperfectly discharged, or perhaps not at all, and of the obligations which rest upon us for the future. Let the result, then, of this Jubilee, be the making up of past obligations, as well as the putting forth of an earnest effort for the present.

The Rev. J. A. JAMES—I rise to second the Resolution, which has been moved with such chastened eloquence, such Christian piety, and in a spirit of such true catholicity, by the Right Reverend Prelate, with whom I feel it at once an honour and a happiness to be associated in this "work of faith and labour of love;"—an association for which we are indebted to the Society which has brought us together on this platform. And I am sure that the Right Reverend Prelate will agree with the sentiment which I now avow, that this is just as it should be, and as our Society exhibits it—the Churchman with the Dissenter, the Dissenter with the Churchman, and both together with the Bible; a position which is not altogether unlike that which was occupied by the cherubim on the ark of the covenant, with their faces towards each other, and both bending with lowly reverence towards the mercy-seat, under the overshadowings of the cloud of the Divine presence. I have been invited to this Jubilee Feast as one of the earliest, and therefore one of the oldest, and I claim, also, to be one of the warmest, friends of the British and Foreign Bible Society. After a period of forty-seven years spent in promoting its interests, with something of the homage of a lover and the fidelity of a servant, it is no injustice on my part to claim the distinction, nor any usurpation to wear it. I can assure the assembly, that, among the highest objects of my desire, and what I consider to be one of the richest glories that can lie upon my humble brow, is to be regarded as one of the patriarchs of the British and Foreign Bible Society. Birmingham was once designated by that great philosophic statesman, Edmund Burke, "the toy-shop of Europe," and he might also have added, its armoury. But Birmingham has other things to boast of besides the manufacturing of jewels for the fair, or arms for the brave: it has the distinction of giving birth to John Rogers, the proto-martyr in the reign of Mary. It is therefore meet that Birmingham should erect perhaps the most appropriate monument to his memory, by being the first provincial town in the kingdom to perceive the advantages of this noble Institution, and to organize in its support. I appear on this platform, therefore, as the representative of the first-born of that numerous family of affiliated Societies to which reference has been made, to present—which I now do with reverent affection—to our august, and, I think I may add, our prolific mother,

our cordial congratulations on the arrival of this happy day of her existence, fervent expressions of undiminished filial regard, and profound wishes for many, many happy returns of this her natal day, sincere assurances of co-operation with her in the future, and, at the same time, our earnest and believing prayers to Him for His blessing, "without whom nothing is wise, nothing is strong, nothing is holy."

It may be permitted, perhaps, to one like myself, who has almost reached the period of senility, to be a little garrulous, perhaps a little egotistical, on the present occasion. It is one of the most precious, and therefore cherished recollections of my humble history, that the very day after I was ordained to the pastoral office according to the rites of Protestant Dissenters, I attended the first Public Meeting in the town of Birmingham for the formation of an Association in support of the Bible Society. On the first day I bowed with reverence at the altar of truth, and pledged myself before God and many witnesses to preach the faith as I understood it; and on the next day, with no less reverence, I bowed before the altar of charity, and pledged myself before other witnesses to be a minister of love. It was the conviction of my youth, and which still cleaves to me in maturer age, that the chiefest homage that can be paid to truth is to offer it the sacrifice of love; and indeed he is but an imperfect Minister of the one, who does not take care to enforce the other. On the first of these days, I went within the barrier of one particular section of the Church of Christ; and on the next, I soared above those barriers into the amplitude of the Church of the First-born, breathed its pure air, basked in its sunshine, and enjoyed the brotherhood and liberty of those whose names are written in heaven. On the first day, I stood before the witnesses I have alluded to, and said, "I believe in the principles of Congregational Independency;" on the second, with a mightier swell of the bosom, and a loftier utterance of the tongue, I said, "I believe in the Holy Catholic Church, and in the communion of Saints." Nearly half a century since that time has rolled over me, and I am here with the shades of evening gathering around me, not to speak of the good that I have done to the Society, but of the benefit I have received from it. Like most young men, I set out in life with a character compounded of principles and prejudices; but in the communion of such men as the Rev. Edward Burn—a name ever to be cherished by this Society—and subsequently in the communion of the Rev. Thomas Moseley, late Rector of St. Martin's, and then in the society of the venerable Dr. Marsh, now sitting at my side, and still in communion with my excellent friend, the Rev. John C. Miller, the present Rector of St. Martin's, I have dropped my prejudices, but retain my principles.

I will take the liberty to allude to the first Bible Meeting it was my privilege to attend. Of course I was very young, and had all the ardour and rapture of youth in seeing what was novel. The Meeting was not

held in Exeter Hall; we had not at that time emerged into so much publicity; but it was in Freemasons' Tavern. Here, thought I, is a meeting of men of all creeds in religion, men of all parties in politics, and all grades in society, and it appears to have something about it of the solemnity of a funeral and the merriment of a wedding; in fact, there was something of both; and it struck me that we had met together at the burial of bigotry, and, by a very strange conjunction of circumstances, at the marriage of truth and love. There was one peculiarity in that Meeting which happily does not exist in the present. There were ample folds of broadcloth, but not costly folds of silk and satin; abundance of hats, but not one humble bonnet reared its form: no feather waved, no ribbons streamed; for, with oriental delicacy and monkish prudery, that sex which is now the grace, ornament, and efficiency of our Meetings and our Society, were all excluded, except a few heroines, who, venturing into the gallery, threw furtive glances on the proceedings, and went forth animated with a desire that gallantry should take its place by the side of charity, and that our efforts should be shared and participated in by them. And since that illustrious friend of the Bible Society, now grown grey in its service, Charles Stokes Dudley, has marshalled the energies of the female friends of the Society, they have to be spoken of with gratitude and affection, as the most important agency connected with its operations. But to go up from the area to the platform—and what a platform! I am not going to look back on past times with regret, considering whom we have had, and whom we have lost, when I look around upon those who are occupying seats on this platform. When I see the nobleman who at present occupies the Chair, and presides over, not merely the business of this morning, but of the Society, had I tears I would wipe them away, and bless God that there have been found those who are willing to be "baptized for the dead," and worthy of them. But on that platform, as to day, there were peers of the realm, dignitaries of the Church, and members of the Council. There was Vansittart, afterwards Lord Bexley, the warm and eloquent defender of the Society, and author of an able pamphlet, which floated over the land with that beautiful sentiment upon which the friends of the Society had ever acted, "If we cannot reconcile all opinions, let us endeavour to unite all hearts." There was Grant, who always lent his influence to the Society. There was Thornton, a name dear to every one with any feelings of philanthropy in his soul. There was Macaulay—the father of the most eloquent of our English historians. There also was Stephen, father of the present Professor of History at Cambridge. What a galaxy then surrounded the chair of the noble President, Lord Teignmouth! There was the eloquent and accomplished Owen, the charm of every assembly whom he addressed; there was the silver-tongued Hughes, the father, as we have been told, of the Society; and there was the venerable man who sits by my side on this platform, Dr.

Steinkopff, and the only member of the original Committee present at this Meeting. It is most delightful for me to reflect upon those names, and to remember that I have been privileged to act with them. But there is one name I distinctly remember being announced from the Chair, the very sound of which in an instant brought up a thunder of applause that shook Freemasons' Tavern to its very foundation, and made even the pictures of the Royal personages that adorn its walls vibrate with sympathy—it was the name of Wilberforce. There he stood, with his laurels green upon him, which he had lately won as the liberator of Africa. His diminutive, and, to all outward appearance, insignificant frame, seemed instinct in every muscle, as well as every limb, with life; and the intelligence with which he wielded the great cause of negro emancipation through twenty long years beamed in his eye, and all the benevolence which he carried to the cause sat on his countenance, and it seemed as if a glory from heaven irradiated his brow. I remember, and shall remember to the latest period of my existence, one part of the speech which Mr. Wilberforce delivered on that occasion, so characteristic of the man, and of the Society which he rose to advocate. Alluding to the treaty of alliance which had been formed between the King of France and the King of Spain, the former, rejoicing in the act, exclaimed, "The Pyrennees are no more! the Pyrennees are no more!" So Wilberforce, at the top of his shrill, but musical voice, alluding to the fact of the formation of the Bible Society, and the sinking of our prejudices, exclaimed, "The Pyrennees are no more! the Pyrennees are no more! Would that that illustrious man were present to-day, with all his catholocity of feeling, with all his philanthropy, with all his wisdom, and with all his eloquence. Perhaps, unseen by sense, he is present; and who would not say, "Enjoy thy repose illustrious man! thy name is still fragrant, and thy example is animating the minds of multitudes, who are still endeavouring to break off the shackles of slavery from the body as well as from the mind."

Before I refer to the Society itself, I will make a passing allusion, and for a purpose which will be immediately apparent, to another Society, more exclusive in its constitution than this, but which deserves great honour for the zeal it displays in the circulation of the Holy Scriptures, but, of course, according to its constitution, it circulates other books besides; and I allude to that Society, in order to bring forward an incident which I am sure will be gratifying to the audience, referring, as it does, to no less a personage than Dr. Watts—a name which will never be listened to but with respect, reverence, and affection, by those who love the songs of Zion, in whatever section of the Christian Church they pour forth his songs. A Letter has come into my possession, written by Dr. Watts not long before his death, and addressed to the Secretary of the Society for Promoting Christian-Knowledge, agreeing to take 1500 copies of the Welsh Bible printed by that Society. Now, when we remember that Dr. Watts was a poor man,

and that those Bibles were four or five times the price paid for them at the present time, it might fairly be asked, Whose zeal for the circulation of the Bible, in the present day, can compare with the zeal of this great Nonconformist, whose name is connected with those songs, some of which will never cease to be sung till they are lost in the new song of heaven?

Just for a moment or two, let me refer to the Society. I will not traverse the ground which has been covered by the arithmetic of millions, and to which we have just listened in the Statement made by the Secretary, but there are one or two general features to which I will allude. In the first place, it has solved the problem never proposed, perhaps never thought of, from the commencement of English history down to the formation of the British and Foreign Bible Society, whether it is possible to have unity without uniformity; co-operation without incorporation; practical working without heretical latitudinarianism: and this has taught the bigots of all churches, all countries, and all future ages, that there may be freedom of thought, expression, and action, but all combined with union, among those that differ, without subverting the throne of truth, relaxing the bonds of society, or disorganising any Church in existence. This is a great lesson for the world—a lesson for all time, and will go through all ages. We have been told that the principle upon which this Society is founded is calculated to disorganise society; that it is a vast quicksand; that it will crumble to pieces by its own weight. Now, has it? Where are the prophets? Where are their anticipations? The prophets are dead, and their predictions, like the leaves of Sybil, are scattered to the winds. But where is the Society? Here, in all its integrity, and bearing full proof, not merely of its past success, but its present usefulness, and giving promise of yet much greater glory in the future. This Society has done much towards repelling the rising tide of Popery. I confess that I did not partake of the panic of many people on this subject. It was once said by Sheridan, in relation to a corrupt ministry, "Give it the prerogative of the Crown, the keys of the Treasury, a venal House of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it the Inquisition, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tenpence, with education going out, as I hope it will go out, over the length and breadth of the country, on Bible principles, and that Bible in every man's hand, and every man taught to read it, to understand, and to practise it, I think we may allay some of our fears about the aggressions of Popery.

But, not to trespass more than another minute on the attention of the Meeting, I will just turn from the past to the future. I am full of hope, not, however, I must confess, unmixed with fear. In taking a retrospective view, we have more reason to feel humiliated that we have done so little, and not done it better, rather than elevated by the thought that we have done so much. Let us regard our position with the spirit concerning which the Right Reverend Prelate has so beautifully admonished us, ascribing all the glory to God and none to ourselves, and let us go forth to the future with earnest prayer, and in the spirit of dependence upon God. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success is a time of danger. When an instrument becomes mighty, there is a tendency to repose upon itself: and it becomes all the more important, therefore, that we should not forget that our sole dependence must ever be upon the Most High. Go on, then, I would say; go on, my country, to support this and kindred Institutions; go on to guard the sanctity of thy Sabbath from desecration; go on to circulate God's word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty, and be foremost among the nations that shall bring their glory and their honour into the new Jerusalem, the most munificent contributor to the splendour of the millennium, and the largest and happiest sharer of its ineffable felicity.

The DUKE of ARGYLL supported the Resolution. I will detain the Meeting only a very short time, because, after the very able speeches we have heard, and with others about to succeed, I am convinced no words of mine are necessary to impress upon the public mind the duty and the necessity of contributing to the spread of the Bible over all the regions of the globe. I am present at this Meeting partly in an official character. I come here as President of the Scottish Bible Society. The Meeting may perhaps be aware that at one time between the English and Scottish Bible Societies there existed certain differences of opinion, which led to difference of operation. Scotchmen are very apt to adopt some separate line of action in order to show their national independence. But I believe these two Societies have long been in a position of earnest co-operation; while I dare say that our English brethren will acknowledge that we have done something in the great work of Bible circulation. I am anxious to explain, however, that I am not present at this Meeting simply in my official character; I come urged also by personal feelings and affections.

The fact has been referred to, in the course of the addresses which have been delivered, that the original institution of this Society had been opposed as being of the nature of an unprincipled coalition. Perhaps, on this subject, I shall be supposed to entertain a bias toward coalition. I confess that I have a great bias for coalitions of the kind which I see around me. I am not one of those who would depreciate the importance of the labours of those good men, whether in ancient or modern times, who have set themselves to define within stricter limits their own views of God's truth, so that they might gather around them those among their own countrymen, or the nations at large, who accorded in their views. I am not one of those who would depreciate the importance of separate religious communities, apart altogether from the question, whether or no these forms of worship or of discipline are in accordance with the word of God. But I must confess, that at times I fear some individuals are found to attach undue importance to this secondary matter. I rejoice, therefore, when I can go from the creeds and catechisms, whether they be those of my own church or of other churches, to the broad light of Christian truth. I feel, as I have heard it expressed on a former occasion, as if I had passed from the dry leaves of an herbarium into the glorious face of nature. I rejoice, however important these bodies may be, when we come into the presence of that great authority before which every separate flag is lowered. I rejoice when the great standard is raised around which the whole armies of Christendom may collect themselves. Did I say the *whole* armies of Christendom? Alas! I am reminded of certain expressions which have fallen from some previous speakers, which met with a very natural response from the Meeting. I am deeply grieved to reflect, that a large portion of what I feel nevertheless constrained to include in the Christian world is not united with this Society, in its efforts to circulate the word of God. It is, however, my sincere conviction, that we ought never, especially on such occasions as the present, to speak of the Roman-Catholic Church as, in this respect, a great united body. It is my firm conviction that the great mass of the people in Roman-Catholic countries would be ready and willing to read and acknowledge the authority of the Bible if allowed to act freely for themselves. I am very desirous, not only upon this occasion, and upon this platform—where extreme language is sometimes said to be used—but upon no occasion whatever, to utter one word disrespectful towards the religious convictions of any body of people in the world; but I will say to those with whom I disagree—If such be your religious convictions, come and defend them upon that one ground upon which Christian doctrine must ever be founded and defended. I entertain no feeling of bitterness whatever against the Roman-Catholic Church, but I confess that I mean by that word not the priesthood, but the great mass of the laity of that Church; and the only feeling of indignation which has been excited in my mind against that part

of the Christian world is occasioned by the fact that the office-bearers in that Church should dare to stand between the people and access to the word of God. Why can they not defend their doctrines upon that ground? They say, "We hold the keys of Peter." Why do they not refer to his living words? Why do they not come to the ground upon which the Apostles preached, and defend their opinions as all other communities of professed Christians do, and upon that ground alone? There is one other point to which I will refer before sitting down--the part which has been taken by some of the civil governments of the Continent for the purpose of preventing the free circulation of the Bible. I can conceive no insanity, no madness, so great as is indicated in the course pursued by those governments. It is impossible to look around, and reflect upon the state of the Christian Church, without being convinced that in many Catholic countries the ancient principles of authority are being thoroughly and entirely broken up. This will not prevent, but, on the contrary, it will increase the danger attendant upon those governments; and nothing can prevent men, when once they have arrived at a certain state of intellectual developement, by which old restraints are disregarded, rushing to an extreme of lawlessness, unless some other authority should be introduced to supply its place. I say, therefore, it is the greatest possible insanity on the part of civil governments, which have any regard for law and order and the safety of their subjects, to oppose the free circulation of the Bible, or to fail in doing every thing in their power to increase its circulation. But it is neither on account of the effect which the circulation of the Bible may have in supporting any particular doctrinal views of the Christian faith, nor with regard to its effect upon the question of civil liberty, and the authority of just government, that I feel the greatest interest in the operations of this Society; it is for its effects upon individual minds and spirits that I am grateful for the blessings which have been diffused by the exertions of this Society. We ought to consider how many young men the 25,000,000 copies which have been circulated by this Society since its institution have strengthened in habits of virtue; how many old men have been comforted in declining years—and to how many, of all ages, have they opened up the prospect of immortal happiness.

THE REV. DR. DUFF.—My Lord, The Resolution which has been put into my hands is as follows—

That this Meeting approves of the measures and plans of the Committee for the celebration of the YEAR OF JUBILEE, including the institution of a JUBILEE FUND, to be appropriated to the following purposes, namely—

(1.) The adoption, as far as practicable, of an extensive and efficient system of COLPORTAGE, throughout Great Britain, in the Year of Jubilee; the supply of EMIGRANTS; together with Special Grants of Bibles and Testaments to PRISONS,

SCHOOLS, MISSIONS, and other Charitable and Benevolent Institutions in this country.

(2.) Special Grants to IRELAND, in such ways as may hereafter be determined upon.

(3.) Special efforts in INDIA, AUSTRALIA, and other British Colonies, by Agencies, Grants, or otherwise.

(4.) Special Grants to CHINA, and such other parts of the world as may appear open to special operations.

(5.) The establishment of a Special and separate FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid.

Often as I have been called upon to address Public Meetings, I have seldom had such a tremendous Resolution put into my hands before. It embraces the whole world. To attempt to exhaust it is wholly out of the question: it were a great thing if one could get even within the threshold of it. You have heard this day of the ground occupied by this Society, extending, as it does, over the whole globe. And what I desire at the outset to impress upon the Meeting is, a real, heartfelt conviction, as in the sight of God, with regard to the peculiar position occupied by this land as concerns the distribution of His glorious word throughout the world. At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign regions, except, perhaps, North America. At that time, too, this island-home of ours had almost entirely lost its living Christianity. But towards the middle of the century began a wonderful series of events in two directions. We recognise, according to our creed, Christ, not only as King and Head of His Church, but King and Governor among the nations. Behold Him, then, in the twofold exercise of these Royal functions! As King and Governor among the nations, giving the kingdom to whom He will, we find Him raising up this little island so that its power and dominion gradually spreads over all the continents of earth. As King and Head of His Church, we find Him, at the same time, re-entering, as it were, the bosom of the Evangelical Churches, re-kindling the lost light, and the lost life; and that, too, by a series of awakenings and revivals well-nigh unprecedented in modern times. About the beginning of the present century, we find these two parallel and apparently unconnected series of events meeting in one. In other words, this little island, in its civil capacity, is raised up to paramount power and dominion; while the decayed Churches are re-animated by the breath of a resuscitated Christianity. If there were a voice from heaven addressing us, could it speak more emphatically in our ears than these events put together speak? It is Christ, as King and Governor among the nations, as well as King and Head of His Church, by the voice of His providence saying, "Not for your sakes, but for the manifestation of my own glory, have I raised you up to this pre-eminence of power and dominion over the nations of the world;

and, at the same time, bestowed upon you a larger measure of pure evangelical knowledge, and means and ordinances of grace, than on any other realm in Christendom. Have you thus freely received? Go, then, and freely give, in order that this bread of life may be distributed over all the nations." And, then, mark the wondrous fitness in the very constitution of our dissevered and widely-scattered empire for the accomplishment of this glorious end! If it were one continuous whole, like Russia, Austria, China, or the United States, then were it not fit to be the evangelist of the nations, as it is now. But He, who is King of kings, and Lord of lords, hath given us power in North America, the West-India islands, South America, and onwards to the ice-bound regions of the Antarctic circle. He has given us the stupendous fortresses of the Mediterranean. He has sent us to colonize West Africa and South Africa. He has sent us to Aden, which overawes Arabia and the opposite African shores. He has given us India in its gorgeous magnificence, with commanding positions in the Eastern Archipelago, along the coast of China, and throughout the islands of the Southern Ocean. And if, as a nation, we are apt sometimes to boast of our having these naval and military stations, which, as citadels of strength and entrepôts of commerce, begirdle the globe, are we not bound this day, as the British and Foreign Bible Society, to look upon these, under the overruling providence of God, as so many radiating centres of evangelization,—as fortresses for the defence of Jehovah's truth,—as asylums for the refuge of God's persecuted people,—as dépôts for Bibles, where they may be stored up in readiness for distribution in all tongues and languages,—and as training schools for our spiritual warriors to go forth upon the spiritual conquest of the surrounding nations? Let us look at the world in this respect as compared with what it would have been if Portugal and France had been the predominant power. Why, if Portugal or France, who promised at one time to bestride the whole globe—if they were in possession of these mighty strongholds in wide-spread realms, where would be the Bible this day? Look at the case of Madeira and Dr. Kalley, and tell me, if Portugal were where Britain is, where would be the inlet and protection to our Bibles or to our Missionaries? Or, if France were the predominant power over the world instead of Britain—look at the case of Tahiti, and tell me, where now would have been our Bibles and our Christian Missionaries? In all this, then, let us note the unmistakeable designs of a gracious Providence, and the peculiarity of honour and dignity which God hath stamped on this nation of ours, with reference to the outspreading of His word and the evangelization of the globe. And let us note our correspondent *responsibilities*, that we may rise to the height of the great *duties* which these so plainly involve.

From these generalities, let us descend to a few particulars. Allusion has been already made to-day to India, and my Resolution bears upon India

as a land of promise. At one time Portugal threatened to be the predominant power there: it strove to introduce the Popish religion there. But the conduct of the Bible-hating Papists only enables us to show forth in brighter colours the proceedings of Bible-honouring Protestants. Their first great Missionary to India had not seen a New Testament till just before he sailed to that distant land. He took it, however, as he thought it might be of some use to him. The Portuguese power was put forth in the establishment of the Inquisition, and in frequent massacres also, in order to propagate their faith. Thousands were violently seized, confined, tortured; and thousands of children were caught, and often, on the pretence of administering medicine to them, the sign of the cross was put upon their brow, and water sprinkled on their body. These were now designated Christians: numbers of them knowing nothing of what Christianity meant, except sprinkling the body with some water. And then they imitated the heathen in all manner of monstrous pomps and ceremonies; they set up their Popish cars alongside of the heathen cars; pulled them in the same manner as the heathen pulled theirs: but instead of heathen gods, they had tinselled and idolatrously-ornamented statues of the Virgin and the Saints; brought them out amid the discordant sounds and revolting gesticulations of musicians and dancers, often borrowed from the neighbouring pagodas, with fire works, rockets, and all sorts of wildly fantastic phenomena. In these and similar ways they pretended to be advancing the cause of Christianity; but instead of that, what has been the result? We find, in point of fact, that the hundreds of thousands so frequently and so vauntfully boasted of as converts in Southern India by intruding viceroys of Rome and insolent usurpers of illegal titles in Westminster and elsewhere, may be said to be men who had assumed the European vices and follies alongside of the native vices and follies, without any of the better qualities either of Europeans or natives. And then, what could you expect of ignorant Bible-less Christians like these? Why, when the day of trial and persecution came, we know that in whole districts scarce any, even according to Popish testimony, confessed their faith in Jesus, but thousands at once apostatized. Yea, on one memorable occasion, when a tyrant of Mysore seized 60,000 of these nominal Christians, a Popish Missionary declares that not one of the 60,000 had the faithfulness or the courage to confess the name of Christ, but ignominiously submitted to the bloody rites of Mahomedanism. Oh, how opposite, how contrary such an exhibition to that which has been so illustriously set before the world in the case of the Bible-taught Christians at Madagascar, thousands of whom, rather than deny their faith, betook themselves to the forests, and the dens and caverns of the earth, and to the fastnesses of the everlasting hills; many of whom chose to fall by the sword and the spear, and allowed themselves to be precipitated from rocks and dashed to pieces as they fell; others burnt alive in the capital of their

country rather than deny their faith. How contrary to the example presented to us, and already alluded to this day, by the Bible-taught Christians of North Italy, who, in the very face of dungeons and guillotines, did dare confess the name of Jesus;—the case of two of whom recently called forth the letter of a celebrated statesman—a letter, every sentence of which seemed as if it had been steeped and come forth purified from the pellucid stream of civil and religious liberty, flowing direct from its fountain-head in Jehovah's holy oracles—a letter which proves that the blood of the martyred Lord Russell does not lie stagnant in the veins of the late Prime Minister of England.

Let us now, for a moment, glance at the contrast presented in India by our Protestant Missionaries and the Agents of this great Society. Allusion has been made this day already to the fact, that the moment the first Protestant Missionary arrived in that land of idols, the very first effort was to begin to translate the Bible, and give the word of life to the perishing heathen. A more honoured name does not appear in the whole history of Missions than that of Ziegebalg. He translated the New Testament and part of the Old Testament, and this, long before the British and Foreign Bible Society commenced its labours. Another successor of his, a foreigner, too, Schulze, translated nearly the whole Bible into the Telúgú and partly, also, into Hindustani. Then came the modern period, properly so called. But the work was begun before this Society was instituted—was begun towards the end of last century by Carey, than which there is not a more venerable name in the history of Missions. Yea, and a nobler triumvirate, take them all in all, than the triumvirate of Serampore—Marshman, Ward, and Carey—has not yet appeared, as coadjutors, in any portion of the world-wide Mission-field. These, at the beginning of this century, gave us the New Testament in Bengali, the language of upwards of thirty millions of people; and afterwards in many other languages besides. And though these never could become standard versions, they were, as pioneers, of essential service to subsequent labourers in the same department. It was in the year 1810 that Henry Martyn, a man whose faith was so strong that he delivered himself in these terms—"Were I never to see one single native convert among the Hindus I should still labour on, believing that the design of God with me was, that by my patience and continued perseverance I might encourage future Missionaries;"—it was in the year 1810 that he preached a Sermon in Calcutta, out of which sprang the Calcutta Auxiliary to the British and Foreign Bible Society. It was the first in Asia; but, by its energy and encouragement, it soon became the prolific mother of many more. By-and-bye a vigorous Auxiliary was formed at Bombay, then another at Colombo, then another at Madras, and, lastly, another at Agra, with many subordinate Agencies. And here, in the name of all my coadjutors, of every evangelical denomination in India, I must publicly

and gratefully acknowledge the promptitude and munificence with which this Society has ever responded to all our calls, as well as its ever-anxious earnestness respecting the fidelity and accuracy of our versions. And as the result of the labours, originated or effectually assisted by this Society, separate altogether from the labours of the Serampore Missionaries, who, for years, also were largely aided by this Society, the whole Bible has been translated and re-translated, revised and re-revised, a hundred times over, by competent persons, so as to be now rendered into the ten principal languages of India; the New Testament into five more; besides portions translated into the strange dialects of the barbarians who inhabit the forests and the hills.

And here, in passing, one is naturally led to ask, What has been the effect of these varied operations on the stability of the British empire in India? At the beginning of the work of the British and Foreign Bible Society in that land there was a hue and cry raised from the banks of the Ganges, which was reverberated from the banks of the Thames, that theirs was a most dangerous proceeding; yea, a plot against the integrity of our dominion. On that occasion, some one—methinks he belonged to some extinct geological species of megatherium—came forward, in substance saying, If Napoleon Bonaparte, with all his ingenuity, had contrived any plan more effective than another for destroying the British empire in India, he could not have devised one better suited to his purpose than this plan of the British and Foreign Bible Society. Now what has been the actual result? Since then, the British and Foreign Bible Society has helped to translate the Bible into all the principal languages and dialects of India, and, from notice given to us this day, has circulated about 2,000,000 of copies of the Bible throughout its provinces; and since then—so far from the British power gradually diminishing, or going to extinction—it has been adding kingdom to kingdom, principality to principality, until, at last, its ascendancy has been established from Cape Comorin on the south, to the awful defiles of Affghanistan on the north, from beyond the mouths of the Indus on the west to beyond the Delta of the Irrawadi on the east; in short, the whole of India has been consolidated into one mighty empire. And what an empire! Oh if there were only time to enter into some account of it! but there is not. I must, therefore, forbear, and rest contented with simply expressing my heartfelt sorrow that people in this country are still so strangely ignorant of the amazing trust God has given them in that vast empire—such a trust! —an empire territorially nearly as large as all Europe, and containing about as many millions of human beings! In short, our Sovereign Queen Victoria at this moment there wields a sceptre of absolute authority over about one-sixth part of this world's inhabitants. The very thought of so tremendous a trust being committed to us by Him who is King and Governor among the nations is enough to make one reel and stagger. Let us dis-

charge it aright, and what a reversion of blessings are in store for us! Let us, through negligence or selfishness, neglect it, and what a terrible retribution must, sooner or later, overtake us!

But I must now hasten to the main object of my Resolution. This great Society has done its work nobly. The Bible has been translated into nearly all languages; dépôts are planted throughout every region; men are ready to go forth to distribute them: and the Resolution which is in my hand is to the effect that this Society ought to institute a grand Jubilee Fund, in order that thereby it may be enabled to work still more effectively throughout those vast realms. And why should there not be got up immediately by this Jubilee effort, not 50,000*l.*, nor 100,000*l.*, but 500,000*l.*, for your Jubilee Fund, and do something worthy of this great Society—worthy of its Jubilee? There is wealth among us to do this. It is not the want of means, but want of will. Create the will, and the means will flow like the Ganges. We have had a little drop this day from a noble donor—a glorious donation—I call it a drop: that is 100*l.* But methinks that a single pound from a poor man may be a larger donation. I would say, then, let the wealthy, who can well afford it, give us their thousands of pounds. Look, here is an income of 10,000*l.* a year; one man gives 100*l.* out of it. Is that a tithe of it? It is the tithe of a tithe, the hundredth part of it. If I had 20*l.* for my annual income, and I gave the hundredth part of my 20*l.*, what will it come to? not a pound, but a very few shillings. This would be my proportion. Let, therefore, the great men give their great sums suited to their great incomes, and then let us look down to the pious poor throughout this realm, and I venture to say that not only will they emulate them, but relatively surpass them all. I plead, then, for high contributions from the wealthy. In their case I utterly dislike dribblets; I hate them: I have a mortal antipathy to scanty droppings from huge and well-replenished reservoirs. I always think of these when I go into your caverns where stalactites are to be found. Look at that drop at the end of one of them. It hangs a little; it does not come down; it moves and quivers as if it did not like to part from its support, the stalactite above: at last one drop falls, and then the next begins to gather; but with what reluctance they drop, and they drop. Is it not in this way that the money comes squeezed, reluctantly, out of the pockets of multitudes of the rich? Perhaps they make objections;—so many calls and claims, and we cannot give to every thing. And those who make these excuses are, generally speaking, those that do the least of all—yea, many of them almost nothing at all. Let us be done with these excuses. We do not like any thing coming out in the squeezing way: it is not pleasant, nor profitable. Indeed, all real beneficence ought to be regular, systematic, and proportional. And, this day, we plead for large, generous, spontaneous, special free-will offerings to the Bible cause. What I propose is, that we have an enormous fund—something quite prodi-

gious even for Great Britain. *I mean something real in making such a proposal.* I am thoroughly in earnest in this matter. I cannot help being so. Then what I venture to recommend is this, that we get such a fund as will enable the Bible Society to strike out a grand Jubilee Edition in all the 148 languages in which the Bible has been circulated, and have them emblazoned with a suitable Jubilee device and inscription. And in the distribution, let us, by all means, begin at home. Let us supply the Agents of our City Missions with copies for the willing readers in the dark lanes and horrid dens of our home heathenism. And why not furnish with a Jubilee Bible every juvenile reader in our Noble Chairman's Ragged Schools? And then Ireland is included—Ireland, poor, unhappy Ireland! Ah, was it not once a glorious land? What made it glorious? The Bible! The Bible shone upon it with glorious illumination. Then was Ireland free. And Ireland was the sanctuary, not of scholarship only, but of sanctity itself; so that disciples went to it from all the nations of Europe to learn, and apostles went forth from it to propagate the Gospel among surrounding nations. But in an evil day the man of Rome put his iron hoof upon it, trod down its schools and colleges, and put the Bible either into the flames or the caverns, so that it could not be found. Then came darkness—a darkness that might be felt; until at last, according to the testimony of a recent traveller, belonging to a class not usually much in favour of these Protestant Meetings—"It would seem the result has been"—remember, these are not my words—"the result has been to transmute the great masses of Ireland into rebels against the Government, conspirators against the landlord, and slaves of the priest." Now, then, what will make Ireland free? The Bible! Send it the Bible, the great, the divinely-appointed liberator, and Ireland will soon rise up in renovated beauty and strength, and vindicate to itself the glorious title of its earlier days, and become once more the Isle of Saints. And let us resolve that not an emigrant shall go to the Canadas or to Australia without a copy of the Bible—that Australia, so soon to become an empire; that Australia, a land so strange, that an eminent naturalist, unable to account for its geological peculiarities, seemed to think it a small comet drawn down by the attraction of the earth and fallen into the Southern Sea; so that the auriferous deposits of Australia, according to him, have come from the immeasurable vacancies of space! Then why should we not go through the whole world in like manner, and resolve that the Jubilee Bible in all tongues shall be sent to all nations; to all adults who can read in all Mission Families throughout the realms of heathenism; to every pupil in every Mission school,

"From Greenland's icy mountains to India's coral strand,"

and onwards to New Zealand and the multitudinous isles of the ocean? And if this were done, we should soon solve many problems. It was only the other day, for example, that a petition was presented to the House of Lords

from Madras; and the Noble Duke (Argyll) whose voice was heard here this day pleading the cause of this great Society was led to express his regret and surprise at the language employed in that petition with reference to the rulers of India as foreigners, and Christianity as a foreign creed. But the wonder would have been, however, had the language been otherwise. Any one that has been there could solve the question soon. Why did these men give utterance to such sentiments? Because they were Bible-less men; men taught, I am sorry to say, by the British Government, professing to be a Bible-believing Government; taught without the Bible, and taught, therefore, practically to despise the Bible; and, by fair inference, taught to despise the men who profess to believe the Bible when they hid it in their pockets, or kept it locked up in their cabins, or, at all events, would not let it be seen or perused. We venture to say you will not find the name of one single native Christian attached to that petition. We would say, then, to that Noble Duke, whose ancestral name has for generations been a household term in all the families of Scottish piety, from John o'Groat's to Solway Frith—and why? because it has in its genealogical tree the names of two noble martyrs; men who loved not their lives unto the death, but who, in defence of the free Bible we are met to honour, and in defence of Bible-rights and Bible-privileges, with all civil and religious immunities flowing therefrom, were willing to lay down their lives on the scaffold;—the dying words of one of whom, just as his soul was about to wing its flight to glory, have sunk deep into the innermost heart of the Scottish nation—the ever-memorable words—"I die with a heart-hatred of Popery;"—we say, then, to that Noble Duke, that the grand remedy is for him and his noble associates, not in their official capacity as British statesmen, but in their private capacity as British citizens, to rally round this grand Society, and resolve to help us in giving the Bible—the whole, the unmutilated Bible—to every reading man throughout the realm of India, and all the world besides.

In conclusion, let me say how delighted, how exhilarated I was to find this day this Bible Society already pronounced to be the greatest Peace Society. And so it is:—a Peace Society, not based upon tame and cowardly concession to the ravings of wounded vanity and lawless ambition; not based on passive submission to the outrages that would be perpetrated by an invading horde of pirates and murderers; but based upon the fact, that human nature has in it a cavern of corruptions, in which the passions sleep that are ready in a moment to burst out into volcanic fury; a Society that goes forth to all the ravening tribes of earth, with the offer of the Bible, and armed with mighty power from the Spirit of all grace, to sanctify and regulate those wayward impulses and passions, and turn them into renovated energies for the welfare of man; bearing the inscription emblazoned on its brow, "Here I am, with glory to God in the highest, on earth peace, goodwill toward men." And then, truly, this is the greatest of all National

Defence Societies. Let us bear in mind the great and the true saying, that "the Bible, and the Bible only, is the religion of Protestants." And let us also remember that this is a Protestant country; that it is pre-eminently Protestant; that its strength, its beauty, its glory, its stability, consist in its Protestantism. And what is Protestantism? Not, as it is reckoned in vulgar estimation, a mere negative, a mere protest against the errors of the Church of Rome. It has in its bosom something vastly greater than this—something wondrously positive. For the real import and significancy of the term, go to the Diet of Spires, and see what originated the term Protestant. The attempt was, to put down the Reformation: this was found too much: then did the enemies of Reform, in substance, say, "Let there be no further reformation or innovation; let those who are reformed remain so; let those who are Popish remain so; let the whole be stereotyped." What did the noble Reformers do? They, in substance, replied, "No; we cannot submit to this stereotyping. God has said, 'Go ye into all the world, and preach the Gospel unto every creature.' We therefore acknowledge, not indeed the natural right, but the divinely constituted right of all men to hear the Gospel, and to be put in possession of the Scriptures which contain the Gospel; and therefore we protest against any of this stereotyping; we protest in favour of an unfettered and unrestricted Gospel—a free, unfettered, unrestricted Bible circulation." This was the real origin of Protestantism. And remembering that the grand object of this Society, in the universal circulation of the Bible, and consequent universal establishment of that righteousness which alone exalteth a nation, is to promote the ends of a living evangelistic Protestantism, and thereby subserve the purposes of the Eternal with reference to the salvation of a lost world, may we not, as a covenant reward, expect His special favour and protection? Looking at the records of past history, do we not actually find that God did continually, and even marvellously, interpose for our deliverance when we were most thoroughly Protestant? Yes; in the time of the great Protestant Queen Elizabeth, when the blasphemously styled Invincible Armada appeared covering the ocean, and when the country was ill prepared to receive it, did not He, who holds the winds in His treasury, let them loose upon the surface of the waters, and down went the fleets and the warriors to the bottom of the deep? Then again, in the time of James II., when this country was threatened with a Popish ascendancy, and the faithful prayed earnestly to heaven, and were preparing to suffer rather than sin, did not the deliverer, in the very crisis of the nation's extremity, come over from Holland? Yes, the winds and the waves, according to Bishop Burnett, strangely and unexpectedly prospered his way, and landed him safely on our shores. So, also, when our French neighbour again and again sent his formidable armaments against this land while strenuously maintaining its Protestant ascendancy, again and again did the unstable winds and

treacherous waves dash them back, wrecked and ruined, on their own shore. Thus are we warranted in concluding, that it is when we most stoutly maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of the Bible, that this realm can be gloriously free and gloriously strong. And now that we are blessed by heaven with another Queen—a truly British, a truly Protestant Queen—a Queen whose personal and social virtues and domestic charities have entwined her round the inmost heart of every one of her loving subjects—a Queen whose reverence for the Bible, and for the Bible Protestant Institutions of the land, have secured to her the homage and reverence of all the wise, intelligent, and good of our land;—let us, under her auspices, arise and rally round this greatest of our Protestant—greatest of our Peace and National Defence—Societies, and then, with the smile and approbation of God, we shall be safe. As in the eastern world one of our most terrible visitants is the cyclone, or circular storm, which moves forward with prodigious rapidity, and is at the same time whirling round and round in a cycle,—levelling in its progress entire villages and forests—violently stranding vessels and engulphing whole navies;—but the centre, technically called the eye of the hurricane, instead of being an all-absorbing vortex, like a Norwegian maelström, is a spot of wondrous calm, where they who enter it can enjoy tranquillity and rest;—so now, when called upon to gaze at the sky that is at this moment reddening with fearful omen around the confines of Papal apostate Christendom, and overhead at the clouds that are now gathering in lurid gloom, let us not be daunted or afraid; let us, faithful to our glorious mission, arise and rally round this great Protestant Society; and in so doing, let us be very sure, that when the tempest, which now sleeps in those portentous masses, will burst forth, we shall still be safe—safe under the shadow of the Almighty—safe in the very eye of that hurricane that shall sweep over surrounding nations, tearing up the foundations of corrupt society, shattering all regal and imperial dynasties, and tossing the crowns, and sceptres, and thrones of civil and ecclesiastical despotism, like chaff that is driven before the whirlwind on the summer threshing-floor.

THE EARL OF CARLISLE seconded the Resolution. I trust I shall obtain credit for sincerity when I state that I consider it a happy distinction to bear any part whatever in the Jubilee Meeting of the British and Foreign Bible Society. I feel that I shall best show my sense of the privilege conferred on me, both by making no undue trespass on your time and attention—upon which there are such varied and eminent claims—and also by steering wholly clear of what you will feel to be more legitimately within the province of others, either the detail of the past transactions and historical statistics of the Institution, which have been so well entrusted to the eloquent Statement with which our proceedings opened, or the suggestions for

the employment of the Jubilee Fund and other resources hereafter to accrue, which have been touched upon with so much unction by the eloquent speaker who preceded me, and which I leave to the riper and closer experience of those long engaged in the business of the Society, who can therefore take a more accurate view of work already done, and the wants still existing. Amid this array of willingness and power now gathered upon this platform to join in a great act of filial love and homage to the parent Bible Society, I feel profoundly that every ministrant who is called upon to take part in the rite should keep rigidly to that which will have least risk of marring or overlaying the general effect, or grating upon the combined harmony. Disavowing for myself all claim to any special service on this occasion, I shall only endeavour to make my weak note of praise chime in with the general chorus of acclamation and triumph at the progress and prospects of the Bible cause throughout the world. I think, indeed, it is well for us to be thus assembled. Our common Christianity—as far, at least, as it is likely to be represented here—does not exact or encourage many outward exhibitions of pomp or pageantry; but if it does not, like the elder faith of which it is the complement and consummation, lead forth its solemn dances by the brook of Siloah, or ascend amidst the clang of trumpet and graduated songs the long flight of steps to the portals of the temple; if, in its ordinary modes of working, its ministrations are principally to be found in acts of self-denying labour and unostentatious love, its shrines in the hearts of its worshippers, yet there are seasons when we may point to such occasions and to such assemblies as the present, and feel that we, too, have our festivals, our galas, and our strains of triumph; there is a Christian as well as a Jewish Jubilee; and that the achievements of which you have this day heard the recital, and of which we now perpetuate the memory, are not unworthy of lending a new chord to the harp of David or the lyre of Isaiah. It cannot be necessary for me to offer any caution to an auditory like the present not to indulge in any spirit of undue individual exultation. You will all feel that, primarily, the whole praise, honour, and victory, are due to the Omnipotent; and you will feel next, that, so far as He has been pleased to own and bless human instruments, the praise then chiefly belongs to the humble and laborious agents and servants of the Society, whether at home or abroad—to the travelling agent plying his unwearied round of visits, even amidst the listless and indifferent, to the secretary working at his desk, to the translator amidst overwhelming difficulties and intricacies of idiom and dialect, to the colporteur toiling under unkind and chilly skies, and often amidst the even unkinder threats of his fellow-men, to the Missionary, a word always synonymous with the exile, and often with the martyr. It is to their persevering, often unobserved, and seemingly unrewarded labours, we are to trace our 8000 Bible Societies, our 148 languages, and 43,000,000 copies of the Scriptures. This is indeed a magnificent result. Within the first half century of the ex-

istence of this Society—since it issued from its single room, even as the original publishers and messengers of the Gospel issued from their upper chamber to communicate glad tidings to the world—how continuous and how triumphant has been the series of its operations, how innumerable its fields of labour, how unflagging the wing of that angel who flies in the midst of the heavens, "having the everlasting Gospel to preach to them that dwell upon the face of the earth!" It is not only in the polished and cultivated realms of Europe that the healing has been manifested;—in that France, from which we mostly derived so much learning and piety through her exiled ministers and servants at the time of the revocation of the edict of Nantes, and to which this country has now in some degree repaid the debt; that Germany, which has so much kinsmanship with us both in blood and character, the country of the Reformation and of Luther; that Italy, pale and fair sister of sorrow, with whom it would seem hardly to be in keeping with the holy calm of this occasion if we gave full vent to our sympathies. But besides all these, Asia, with its worn-out civilisation and obliterated dynasties, caste-ridden India, mysterious China, the swarthy Arab, and the coal-black African, together with the new world, America—now entering into such noble competition with the old in the Bible and Missionary cause—all, all these—shores scarcely open to commerce, and islands new to geography, are now welcoming the foot-prints of the messenger of peace—are drinking in the accents of Almighty love. Yet, thrilling and glowing as this statement is of what has been done, and what is still doing, in this noblest of all undertakings—the sobriety of the truth and the force of the obligation devolving on us all—forbid it to be concealed how much, how enormously much, remains still to be done; to what countless numbers, over what unmeasured spaces, the message of the Redeemer has not yet come; and until it does come, what dark abodes of superstition and cruelty must still remain, what obscene rites must still insult the face of heaven, and what altars of false gods reek with human victims! Well, then, if these things exist, let me call on you to say whether they shall still continue. In the midst even of this our legitimate Jubilee, this recollection arises before us, and arouses us to continued, aye to increased zeal, hope, and prayer, and their only trustworthy fruits, personal liberality and personal exertion. Let this be the real trumpet-call of our Christian Jubilee. How long, I say, is the state of things to which I have alluded and lamented to continue? If we were not dealing—I hope I may say it without irreverence—if we were not dealing with the work of Him to whom "a day is as a thousand years, and a thousand years but as a day," I might be tempted to say, "Let not the full centenary of the Bible Society be completed before the whole world has become the dominion of the Gospel, and paganism and infidelity, false doctrines and unsound belief been swept away for ever from its ransomed population." But although I feel most emphatically that, with respect to the future, it is not for man to feel

assured, far less to dogmatise; and though the whole field of unfulfilled prophecy is by no means thrown open to familiar and presumptuous access, yet, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment; comparing them, again, with the tenor of predictions still remaining unfulfilled, I cannot resist the impression that the world around us may even now be big with the throes of crisis and of conflict, and may I not add, of deliverance. Oh! and while the waters of the mystic Euphrates seem to be daily drying up, and we cannot read a single leading article in our intelligent, though on this point apparently unconscious, press, which does not serve as an illustration of the views of the chief commentators on Bible prophecy;—while in the whole of the western empire, Rome seems to be redoubling her ancient, though now somewhat spasmodic, efforts, and refurbishing the weapons of her ancient armoury; while infidelity scarcely ever before exhibited such bold malignity; superstition such shameless effrontery; or priestcraft such subtle ambition;—while through all these, above all these, conquering and to conquer all these, the blessed Gospel summons, even in this our Jubilee strain of triumph, is gathering strength from resistance and exaltation from depression, mingling our prayers of earth with the hallelujahs of heaven, it is impossible not to think that prophecy may touch on its fulfilment, and the mystery of time be heaving to its completion; and even the intenser gloom we now witness and shudder at may be fringed with the uprising rays of the coming glory. What, then, my kind hearers, before whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition they convey to all of us? Is it not that, next to the great work of personal holiness, and, of course, in subordination to those immediate duties belonging to the position in which Providence has placed us, we ought to labour intently, as our opportunities and spheres of action permit, in the sublime work of the evangelization of the world, which, we must all of us think, will be probably the prelude and preparation for the world's final happiness. And, at least, it seems to me, that we who are now here assembled shall be justified in embracing fully this conviction, that, whatever else may pass away and perish in a perishing and passing world—its pleasures, its pomp, its labours, its heroism, its genius, its winning comeliness, and its dazzling grandeur—that at least the work of the Bible Society will not be amongst the things that will be included in the final dissolution of the passing and perishable, but that it will leave its traces, aye, even in the succeeding eternity.

JOSIAH FORSTER, Esq.—I wish to be indulged by saying a very few plain words. I have watched the progress of the Bible Society from its rise to the present day, with warm interest. I rejoice in what it has done, and in what the prospect before it presents, of its still doing. But I wish to give utterance, in this large and interesting Meeting, to one simple important

sentiment. I believe that the Bible Society, under the Divine blessing, owes its existence at this day to the maintenance of those principles on which it was founded, the simplicity of its object, the catholicity of its character, the constitution of its Committee, and the carrying out of these principles in the various operations of the Society by the Auxiliaries throughout the country. And it is with the earnest desire that these principles may henceforth be maintained inviolate, that I venture to intrude on the Meeting, believing, as I do, that the future prosperity and welfare of the Society is intimately connected with these principles.

REV. HUGH STOWELL.—The Resolution entrusted to me is as follows:—

> That the JUBILEE FUND be now regarded as open, and that all ranks and ages be invited and encouraged to contribute thereto, with a liberality commensurate with the *importance* and *magnitude* of the objects contemplated.

The few remarks which the advanced hour of the Meeting will authorise me in making, shall be confined to the immediate purport of the Resolution. I cannot but feel that the Jubilee of the British and Foreign Bible Society is needed, in order to arouse and rally the attention of Christian England to the noblest gem that shines in her diadem. The secret, still operation of the Society has led Christian people, comparatively speaking, to overlook its claims, and to be unacquainted with its triumphs. The Missionaries it sends forth, voiceless, though "mighty through God," cannot chronicle their own achievements or proclaim their own fame; they move to and fro in majestic secrecy through the world: but the effects and the fruits that follow shall be gathered in the harvest of the great day. The influence of this hallowed Institution may be compared to the influence of the sap that at this season is rising up through all the trees and shrubs that embroider our country. It will appear by and by in the beautiful foliage and the rich fruits; but many, while admiring the foliage and gathering the fruits, will forget the secret sap that brought forth all. The progress and influence of the Society may also be compared to the wondrous process of vegetation. The seed is cast into the earth, it springs and grows up, men cannot tell how, "first the blade, then the ear, after that the full corn in the ear;" and how often do they who put in the sickle to gather the harvest forget the incorruptible seed that is cast into the ground! But, be it so; "the kingdom of God cometh not with observation:" in its silent and secret progress it is like the "leaven hid in three measures of meal, till the whole be leavened." Suffice it, then, that the work of the Society is secret, and comparatively unseen by the eye of man: its record is in heaven, and its reckoning in eternity. I cannot but feel that one reason why the Bible Society has commanded so little of that supreme attention and paramount support which it ought to receive,

arises from the narrowness and sectarian feeling of some of its supporters. They seem never to get out of the little docks of their own separate system, and launch abroad on the glorious ocean of a common faith, and a common Christianity. If, indeed, their creeds, and articles, and formularies, their peculiar catechisms and modes of church government, are paramount to the word of truth, then let them stand back from the British and Foreign Bible Society; but if the word of God is infinitely above all their formularies, and systems, and peculiarities, let them rally round the Society which circulates it. I for one, as a conscientious Churchman, regard it as a glorious security of my Church, that the word of God should be put into every man's hand, from the peasant in his cottage to the monarch on his throne; because I believe that my Church will stand by the Bible; and if she will not—whatever is contrary to it, the sooner she gets rid of it, the better for her. It is a noble pledge that the Church of England, whatever some of her recreant sons may pretend, however they may attempt to prove that the word of God is unauthorised, except as the Church endorses it—incomplete, except as the Church supplements it—unintelligible, except as the Church interprets it,—it is a glorious pledge that the Church of which we are unworthy ministers and members holds such doctrines, that the Primate of that Church is to-morrow to preach in the noblest ecclesiastical structure of the land that owes its birth to Protestant architectural taste and Protestant liberality—to preach within those walls the Jubilee Sermon of the British and Foreign Bible Society: and I do not hesitate to say, that never was Primate of England more honoured, and never was Cathedral of England more worthily used for a Protestant Christian purpose. The Primate of England preaching the Jubilee Sermon of the Bible Society is just as it ought to be. I have no sympathy with the men, whether in or out of the Church, who look with a grudging eye, or with an unfriendly feeling, upon such a fact: I venture to say that it will tell upon all Europe, that it will stand out in noble contrast to the bulls launched by the pretended head of the Church—the usurping vicar of Christ—from his dark den in the Vatican. We own no spiritual head but Jesus Christ: not even our beloved Queen is the head of our Church, except in civil and temporal matters; but in doctrine and faith we own none but the "King of kings and Lord of lords:" yet if there be any temporal head to the Church in England, it is the Metropolitan of all England; and it will be a noble contrast to the Metropolitan of Italy that the Metropolitan of Protestant England should preach the Jubilee Sermon of the Society against which the petty usurper of Rome dared to launch his puny bulls. But even those bulls are more eulogistic of the Bible Society than the Sermon of the Primate will be; for the haters of light prove best how pure and bright is the heavenly light, by the antagonism and opposition that they show towards it. Poor puny mortals, that dare to withstand the course of the word of God! "Whosoever falls on

that stone shall be broken, but on whomsoever it falls it shall grind him to powder."

* * * * *

The present is a critical juncture: the doors for the circulation of the word of God are so vast, that there is no over-estimating their extent. China alone, with a reading population, probably, of a hundred millions, wants a hundred million copies of the word of God; and the translation of the Bible into the Chinese tongue is one of the greatest events that have happened since the Bible was given to the world. Let us look again at Popish Europe, groaning under the dark thraldom of the man of sin. What is its great want? What is to be the great remedy for all its woes? What is to burst its chains asunder, to lift it from its degradation, and to raise it into light and liberty? It is the Bible; which, thank God! is not bound—though the Madiai are—and which neither Pope, nor priest, nor conclave, can bind. It pursues its secret way up and down; it is read at the midnight hour in many a sequestered spot; and there is going on throughout Popish Europe a silent movement, that by and by will spring up marvellously; so that when the storm shall come and shake all Europe, there will be found still a blessed multitude, which the Bible Society has mainly been the means of calling out from mystic Babylon, that they might not be partakers of her sins, nor receive of her plagues. And for my own beloved country, I can wish nothing better and brighter than that it should deserve the title that has been given her—the land of Bibles; and I can desire for her no loftier mission than that she shall never cease her efforts until she has put a copy of the word of God into every human hand, and seen that every human being has the power, the right, the privilege, and the liberty, to read it for himself, and, through the grace of God, to understand it, and apply it to his own heart. Let us pray, then, for the progress of the Bible Society.

THE REV. T. PHILLIPS, Jubilee Secretary, then read a list of Contributors to the Jubilee Fund.

REV. W. ARTHUR.—In rising to second the Resolution, I find that the terms of it are exceedingly plain, and substantiated by the facts, namely, that the Jubilee Fund be now regarded as open. With regard to that fact the evidence is before the Meeting. "The Jubilee Fund is now open, and all ages and ranks are hereby invited to contribute to it in a manner commensurate with the importance and magnitude of the objects contemplated." I believe no one will doubt that there does seem to be a peculiar mercy in the ways of Divine Providence, that just at the present juncture of European affairs, and the affairs of the world generally, as to its religious aspect, the Protestantism of the whole world should

be called upon, in the most peculiar way, to come out and make a demonstration in favour of its common faith. If ever there was a time when such a demonstration was peculiarly needed, and, at the same moment, the facilities for which were so peculiarly great, this is the time; whether we look at Europe, at the internal state of the British Isles, or whether we extend our view far hence and embrace the entire world. Everywhere we see that within the last century, or the last half century, this Bible, about which we are met this day to consider, has had a most wonderful extension as to its access to the human mind. A century ago that Bible was known to comparatively few of the human race, although that few, blessed with European lights and opportunities, thought themselves almost the world. And as to the rest of the world, the people were left to follow their Korân, their Shastre, their Vedah, their Confucius, or whatever else they might. In some parts of the world a century ago the Bible was forgotten, as in the villages of our own country and its towns. In other parts of the world the Bible was forbidden; and in all the territories of Popery, and in yet larger parts of the world, the Bible was unheard of and unknown. Thank God! though there are parts of the world to-day where the Bible is forgotten, they are not so extensive as then. Though there are parts where it is forbidden, it is not forbidden with aught like the same power or security. It is forbidden now, not on the strength of power, but under the apprehension of danger. For while, half a century ago, the Bible was like the Nile running low within its own channel, at this moment the Bible is like the Nile out and abroad upon the land. And they that would not feel its influence, they of Rome and elsewhere, are battling—and they feel it—are battling against a swelling flood, which the nations feel is bringing bliss on its bosom wherever it comes. Then, not only has this Bible, by God's great mercy, seen a wonderful extension, but it has equally seen, by the same mercy and power, a wonderful influence on the sympathies with which it is received throughout the world. Half a century ago, and in all the lands of the East there was not one man who loved the Bible in his native tongue. Now, thank God! on the eastern shores of Asia, and beyond those shores to the most distant spot upon the earth, you will find men who love the Bible as much as we love it here. We find men, of all varieties of the human species, in all possible circumstances of social and political condition, ready to join with us to-day and send the Gospel of the grace of God onward. But if we look at the increase of evidence which the Bible has received, or to its confirmation of evidence within this last half century, I know not that any thing can affect us more. The nations have been groping about for something to lay hold by, and live by. During the half century before the formation of the Bible Society, all existing foundations except one had been cast loose; and on the continent of Europe men were looking for new systems,

and new foundations, whereon to build human things. We have seen, in that time, every conceivable system arise and test itself. We have heard every kind of Gospel preached; and now we stand with our Bible before the old world and before the new. We meet all men everywhere. Take their present or their past views, and they point to this, to that, and to another thing as that whereby men may be ennobled and a nation may become great. We hearken to one, and he tells us, Nature. Nature is the great light and emollient of humanity: let but men see her face and they will become good and wise. Others, again, come forth, and Civilization is their glad tidings of great joy. We turn to Nature, and we say, Thou art fair, thou art great, thou art good, thou hast had a long reign in many a part of the earth: they say thou art the teacher of men, bring us forth thy children. Nature comes to us from the snows of the north, and her child is the poor Esquimaux. She comes to us from the forests of America, and her child is the wild men of tomahawks and scalping-knives. She comes to us from the magnificent forests of Western Africa, and her child is a bloody savage, reigning in a palace, the walls of which are formed of human skulls. She comes to us from the smiling islands of the South Seas, and her children are all feasting on human flesh. Nature! thou art not our light. We turn to Civilization then, and say, Thou that art fair, thou that art beautiful, thou that art good, they say that thou art the bliss of the individual and the honour of the community: bring forth thy children. She takes up Italy in her arms; and there it is—the land of the muses, and all the arts and all the sciences; the garden of civilization, and the garden it is still. But in the garden there is a sepulchre, and in that sepulchre liberty and morality and all good things lie buried, and the masses are adorning the corruption they cannot arrest. We find, by simple experience, that Nature, without the Bible, makes man a savage; that Civilization, without the Bible, makes man a sensualist. Nature, without the Bible, never forms communities, worthy to be called communities at all. Civilization, without the Bible, forms communities to perfect the vices, to finish corruption, and to sink down at last in a fall of fearful depth and gloom. We take, then, the experience of these years, and we take these nations that have excluded the Bible, that have trusted to their arts, to their civilization—that have said to God's word, We can do without thee—where are they to-day? They are all drifting upon an ocean of trouble; and as one new scheme starts up after another, they are ready to think, "There! upon that we may plant our feet and be firm." But the moment they plant their foot on it they find it is not a rock, it is only a billow: and we, looking to that scene of darkness, turn to the one strength whereby we have hitherto abided, and, astonished at the transiency of human things, we cry from the depths of our hearts, rejoicing in the foundation whereupon we have been led to build, "For ever, for ever, O Lord, Thy word is settled in

heaven!" It is the one settled thing, and all other things are shifting now. We look then at the facilities which within this half century have been given for the spread of that word. Take the world a century ago, and take the world to-day. A century ago the Bible-refusing nations were the nations that were proud and strong. France was great then, and mighty and powerful in Europe and America, holding Canada and much of the West Indies; Spain then was glorious; Portugal then was magnificent. But look at the world now. Within that short time the hand of the Great Ruler has shorn the Bible-hating nations of all extra European power whatsoever; and within that time the only Popish nation that can be said to have risen in the state of things is that one Popish nation in which there has been a grand emancipation, that is, the nation of Sardinia, which has at length set the Bible free. It now happens that the issues of the world are in the hands of the Protestants. Then look at the new lands that have sprung up; for during all that time the non-biblical nations had succeeded in creating nothing;—new lands have sprung up. Look at America, our great auxiliary in this work. Look at Australia, held vacant from the hour of creation until this day;—vacant, although China was beside it, although India was beside it;—vacant, although its climate and its soil invited possession;—vacant, until men are brought from the very farthest part of the world; and then, when they have founded communities that cannot be unchristianized, attractions are opened that will draw to it a population from all the world—and that population must act upon the great India, and China, and the vast archipelago of that part of the earth.

Rev. D. Charles, President of Treveca College, South Wales. When I received, through my friend, the Jubilee Secretary, the request of the Committee that I would say a few words on this most interesting occasion, I felt that I could not refuse to accede to that request, however diffident I might be to stand upon this platform; and having done so, I have only to throw myself at once upon the indulgence and sympathies of the Meeting.

Perhaps I may be pardoned a slight reference to myself, when I say that I do consider it a very high honour indeed, in being a descendant of the individual already mentioned, who, under Providence, was one of the first that moved directly towards the formation of this great Institution. I am a native of that little town in Wales, of which it is said, that "when the arrival of the cart was announced, which carried the first sacred load of the Welsh Bible, printed by the British and Foreign Bible Society, the Welsh peasants went out in crowds to meet it; welcomed it, as the Israelites did the ark of old, drew it into the town, and eagerly bore off every copy as rapidly as they could be dispersed. The young people," it is added, "were to be seen consuming the whole night in reading it. Labourers carried it with them to the fields, that they might enjoy it during

the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths."

I am also privileged in having been a member of one of those Welsh Sabbath Schools, the formation of which conduced to the feeling of the want of Bibles which eventually led to the establishment of the glorious Society, whose Jubilee we are this day celebrating; and I may add, that the volume in which I was first taught to read the words of eternal life was presented me, while yet an infant, by my revered grandfather, being a copy of the first edition of the Welsh Bible printed under the auspices of the Bible Society; and it was an unusual impulse indeed that I yesterday felt at the sight of the Minute Book, presented to the Meeting by the Secretary of the Religious-Tract Society, which contained the record of what took place when the claims of Wales, and then the world, with regard to Bibles, were first taken into special consideration. That country, to which I belong, has thus been particularly honoured in being the immediate occasion, by its necessities, of the great and glorious consummation which we this day witness—the existence of upwards of 8000 Societies for the circulation of the Bible; the translation and printing of the Holy Scriptures into as many as 148 languages or dialects, and the distribution of 43,000,000 copies of the sacred volume, entire or in part: that country has itself reaped the greatest benefit of all, in those inestimable blessings which result from the wide circulation of the Scriptures.

Wales, notwithstanding all its disadvantages, has one attraction for which I love it, and feel a pride that I can call it my home;—it is emphatically the land of Bibles. While in Ireland last summer, I could not help contrasting the state of the sister country with that of my own native land: and when I inquired what could make such a difference between the two, separated as they are, only by a narrow channel, I was forced to the conclusion that it mainly arose from the fact that in Wales we have the Bible circulated; the Bible read; the Bible taught; the Bible preached, in the language of the people: and hence its tranquillity, its comparative advancement in the arts of life and the morals of an enlightened community. We talk of Greece as famous in being the cradle of liberty: Rome is renowned for her prowess: but our beloved Cambria, with her rugged mountains and beautiful valleys, has reached a higher pinnacle than this, in that it has been blessed with a deeper and a more pervading influence of the word of God than many other countries. Greece, with its liberty, has long ago been brought low; and pagan Rome, with all its might and splendour, has fallen; but that which is emphatically the hallowed glory of my country—namely, the influence of the Bible—shall wax stronger and stronger, until it shall have been absorbed in that full blaze of light which shall burst upon the darkened world, when the Sun of Righteousness shall rise in His millennial brightness. There is a work going on, quietly and unobserved, on the mountains and in the valleys of Wales which shall last, I believe, through all the revolutions

of time, **and receive its full consummation in the glorified state of the Church** *of God. It is on this account that I feel a clinging to my native country; and it is on this account that Welshmen entertain such warm sentiments of affection* for this great Society, that has been the means of throwing this halo around us: for what other country is there besides which can show a distribution of a million of copies of the word of God in proportion to every million of its inhabitants? This is the high position which we occupy: and all this has come to us principally through the agency of this noble Institution. And in the name of my countrymen do I here this day return our heartfelt thanks to the Committee for the special attention which they at all times have bestowed on Wales. As evidence of our gratitude, I may mention the large remittances which have been forwarded, not only willingly, but with full hearts, from the first year of the Society's formation even to this. Yes, your Society has elevated the moral feeling of my countrymen to a wider extent than is often admitted: it has supplied our Sabbath Schools, which are numbered by the thousands, with materials of religious instruction: it has gladdened many a sorrowful heart in our mountain glens: it has cheered the poor man while struggling with the ills of life, with the inspiring hope of eternal rest in the city of God: it has solaced the bed of affliction, and lighted up the dark valley of death with light, beaming forth over Calvary's cross from the land of life and immortality. Our language may at some future day be lost in your widespreading and influential English: our nationality may be taken from us too: but "we won't give up the Bible!" No, we love it too well: we have reaped too much from it in the way of benefits untold and unappreciable. We have tasted too much of its hopes and joys, its practical worth and its inworking, energetic power, ever to part with this precious treasure. And I am free to state, from what I have myself witnessed of the power of this sacred book (I speak to facts—let the infidel secularist draw his conclusion), that were the world to be imbued with its spirit and influence to that degree with which my native country has been favoured, it would be all the better for it—the more elevated, the more holy, the more happy; for, as was stated by one lately in an able article on Inspiration, "The Bible has so gathered up in itself all the rudiments of the future, and the seeds of advancement, that its eclipse would be the return of chaos, and its extinction the epitaph of history."

The Society upon whose Jubilee year we have just entered was but a small rivulet at its rise. We must never despise the day of small things—from apparently the most trivial incidents God brings about the greatest results. The tears of a little Welsh girl, when asked for the text of a sermon, because she had no Bible in which to look for that text, were the first visible indications of this life-stream that has issued forth from the gracious purposes of heaven. Year after year has the stream widened in its course, until, at this day, it has swollen into a mighty river, conveying

the waters of life to the perishing millions of the human race. And when its next Jubilee shall arrive, who can tell how large that stream shall be? Shall it not have enlarged itself into the expanse of an ocean, whose waters shall cover the earth?

I would even now look forward through the vista of futurity; and I can already see, at the celebration of the next Jubilee of the British and Foreign Bible Society, India, with its teeming population, having cast its idols to the moles and to the bats; China, with its untold millions, sitting humbly at the foot of the cross of Jesus of Nazareth; Africa, with its swarthy sons, rejoicing in the benignant rays of the Sun of Righteousness; America, with its dark spot of slavery for ever washed away; and, (shall I say?) "Babylon, Babylon the Great, fallen—fallen as a millstone into the sea;" while peace and righteousness and truth shall cover the earth.

THE REV. DR. CUMMING moved the following Resolution:—

> That this Meeting, while calling on all the friends of the Society to unite in commemorating its YEAR OF JUBILEE, would express their earnest desire and hope, that whatsoever is done may be in humble dependence on the blessing of ALMIGHTY GOD, and to His glory.

In closing the proceedings of the Jubilee Meeting, one cannot but notice how every feeling, every sympathy, every recollection, has been addressed and appealed to on this occasion. The Duke of Argyll gave his clear and logical statement; the Earl of Carlisle has made a beautiful and severely classical appeal to our tastes and feelings, giving an impulse to our better efforts. Dr. Duff has aroused us by the eloquent and earnest appeal which he made; but I must say, that, in a survey of the addresses delivered at this Meeting, I am most touched by the deeply-affecting and impressive statement of the Secretary of the Birmingham Auxiliary, the Rev. J. Angell James. I remember reading a sketch of the Catalogue of Demosthenes: I have read of a more glorious catalogue still—that in Hebrews xi.; and, in reading it, I have been reminded of an expression applied to that beautiful list by one who drew it from a single instance—the roll-call of the illustrious dead; and he said the name was given because, in a certain German regiment, a celebrated hero fell in the midst of the action, and he was so dear to those whom he left behind, that, when the muster-roll of the regiment was called, the answer was, "Died upon the field." Mr. James has called the roll of the illustrious dead: the reply is, "Died upon the field"—dead as to their sleeping dust—spectators, it may be, of the glorious spectacle within these walls. Let us, then, run the race set before us, not looking to the noblest that ever fought, to the holiest that ever lived, but to Jesus, "the author and finisher of our faith, who for the joy set before Him endured the cross, despising the shame." Let us feel that to carry on this great work is the noblest monument to the

memory of the dead who commenced it; and I am sure that the green turf that lies upon the humblest of them all, with nothing but a dewdrop and the sunbeams of the morning to gild it, is a nobler sight than the mausolea of all the Pharaohs.

> "Lives of such men all remind us
>   We can make our lives sublime,
> And, departing, leave behind us
>   Footprints on the sands of time—
> Footprints which perhaps another,
>   Sailing o'er life's stormy main,
> A forlorn and shipwrecked brother,
>   Seeing, may take heart again."

W. Jones, Esq., Secretary of the Religious-Tract Society, said—I rise to connect the commencement of the Religious-Tract Society with the Society whose Meeting is about to terminate. In a little book which I hold in my hand there is recorded the first official minute of the desirableness of establishing that noble Institution; and, so small was the beginning, that the founders of this Society actually borrowed two or three pages of the minute-book of the Tract Society for the purpose of making a record of their proceedings on the occasion.

Lord C. RUSSELL.—The Resolution which is entrusted to me, though the last, cannot, I am sure, be considered of no importance. We have had our gratitude enlisted by allusions to those who took part in the origination of the Society, and now we have to express our thankfulness to the Chairman of this day. Such a Resolution ought, I think, to have been entrusted to the descendant of the first President of the Society; but as it has been given to me, I will observe, that long before I had the pleasure of the Chairman's acquaintance, I, like many others, watched his career with great interest. No doubt his Lordship is much indebted for the formation of his Christian character to this Society: and I believe I speak the sentiments of the people of England when I say they are quite contented that a Society which is the glory of the land should be presided over by the Noble Earl.

The Rev. George Browne briefly seconded the Resolution.

The Chairman, in returning thanks, said—I trust you will all continue to manifest increased interest in a Society which, I have said before, and will now repeat, is the greatest effort of uninspired man for the benefit, temporal and eternal, of the human race.

EXTRACTS

FROM THE

JUBILEE STATEMENT*

OF THE

British and Foreign Bible Society,

AS READ AT THE PUBLIC MEETING, MARCH 8, 1853.

The British and Foreign Bible Society dates its existence from the year 1804. It arose more immediately in consequence of the known and pressing wants of Wales, and the inability of procuring any adequate supply of copies of the Holy Scriptures. As early as the year 1787 complaints had been made of the great dearth of the Scriptures in the Principality, and some efforts were made to obtain supplies from the Society for Promoting Christian Knowledge. From that source five hundred copies were obtained; but all further supplies were refused, until the year 1796, when an edition of ten thousand copies was conceded, and eventually brought out three years afterwards, and put into immediate circulation. This large edition, however, so far from meeting the necessities of the case, only served to discover the destitution of Wales, and to stimulate a general desire to possess the Book of God. Another application was made to the same Society for a larger edition of twenty thousand copies, which was declined; —various other projects were set on foot by the late Rev. Thomas Jones, of Creaton, and others, for printing smaller editions, at Chester, Shrewsbury, and elsewhere, by private subscription, but all without success: and it was in this emergency, that, in the month of December 1802, the Rev. Thomas Charles, of Bala, came to London, to try what could be done, by means of private friends, to procure a fresh supply of the Welsh Bible. He was introduced to the Committee of the Religious Tract Society, and the subject was deliberately considered at several of their meetings. In the course of these discussions it was suggested that probably Wales was not the only part of the empire destitute of the word of God, and requiring assistance; and that Great Britain itself was not the only part of Christendom which needed to be supplied.

---

* See Introduction, p. 9.

The powerful appeals of Mr. Charles stirred the thoughts of one member present, whose sympathies, extending beyond the narrow enclosures of the Welsh mountains, gave utterance to these memorable words—"Surely a Society might be formed for the purpose; and if for Wales, why not, also, for the empire and the world?" In this one sentence of the Rev. Joseph Hughes was hidden the germ of that noble tree whose branches are now spread far and wide; for the thought, once expressed, was not allowed to die:—at the request of all present Mr. Hughes prepared a paper on the excellency of the Holy Scriptures, in which Christians of every name were invited to unite for the one simple yet sublime object of sending forth the Bible, without note or comment, amongst all nations.

By the wide dispersion of this valuable document publicity was attained, and, as a result, a general outline of the Society was prepared, and the present definite and comprehensive designation adopted.

These preliminaries settled, a Public Meeting was held, on March 7, 1804, at the London Tavern, under the presidency of the venerable Granville Sharp, when the foundation was laid in due form. The assembly consisted of about 300 persons, and the first list of subscriptions amounted to £700.

Five days afterwards three Secretaries were appointed—two for the Home operations—the Rev. John Owen, and the Rev. Joseph Hughes, and one for the Foreign—the venerable Dr. Steinkopff, still living. The broad and catholic principle of the Society was fully carried out in the formation of the Committee. Thirty-six laymen were selected, six of whom were foreigners resident in London or its vicinity; and of the remainder, fifteen were members of the Church of England, and fifteen connected with other sections of the Christian Church.

The President, Vice-Presidents, Treasurer, and Secretaries, were constituted *ex-officio* members of the Committee; and with a view to secure the zealous co-operation of Clergymen and other Ministers, the privilege to sit and vote at the Meetings of the Committee was extended to those who should become members of the Society.

These arrangements being completed, a second Public Meeting was held in the same place on May 2, which has given occasion for holding the Anniversary on the first Wednesday of that month.

Lord Teignmouth was soon afterwards elected President, and the Committee, ever after, had great reason to be satisfied with their choice. He presided most assiduously at their several Meetings; and always took an active interest in all their proceedings. His pen supplied the first five Annual Reports. The Society was indebted to him for opening a communication with the Bishop of Iceland, the Archbishop Platon, of Moscow, and other distinguished foreigners; and by the weight of his

arguments, and the general influence of his character, he contributed much to the progress of the Institution.

Nor should we omit to state that the adhesion of Dr. Porteus, the Bishop of London, Mr. Wilberforce, and other distinguished characters, proved of essential service to the Society during the early years of its existence.

From an extensive inquiry that was immediately set on foot in our own country, as well as on the continent of Europe, the destitution of the Scriptures was found to be most lamentable, and far beyond the power of the then existing agencies in any adequate measure to supply. It has been computed that the whole number of Bibles then in existence throughout the world, did not exceed four millions of copies; and when we consider the number of those that must have been kept in libraries as curiosities, from their rareness and antiquity, those in use must have been considerably less.

Since the Society has been in operation, it has been permitted to issue from its own Depositories TWENTY-FIVE MILLIONS FOUR HUNDRED AND TWO THOUSAND, THREE HUNDRED AND NINE COPIES; whilst, through kindred Institutions which have sprung up in Europe, Asia, Africa, and America, the number has been increased to upwards of FORTY-THREE MILLIONS of copies of the Sacred Scriptures, in whole or in part;* a number, we may safely believe, greater than the whole aggregate issues of all previous years.

Again, if we look at the list of LANGUAGES and dialects, we shall find that the Society now tells forth the wonderful works of God in no less than 148; whilst the number of Versions of the Bible, in whole or in part, hitherto completed, is 175, and of these 121 are Translations never before printed. In connection with this amazing fact, it should be borne in mind that it thus renders accessible the truth of God, in a printed form, to nearly six-sevenths of the human family.

Another point to be touched upon, and one which forms a most important feature in the history of the Society, is the AUXILIARY system. In Great Britain there are now 3249 Auxiliaries, Branches, and Associations, whilst the Hibernian Bible Society numbers 510. The colonies, and other dependencies of this great empire, still further increase the sum by 498, making a total of 4257. The Foreign Bible Societies throughout the world, called into existence by the example and assistance of our own, are about 4000 in number; and thus we may fairly conclude, that at this moment there are not less than 8000 Institutions,

* The Society's Issues up to the present year (1854) are 27,938,631 copies, and the total Issues, including those of kindred Institutions, 47,000,000 copies.

consisting of Christians of every name and sect, united to disseminate in their own immediate districts that word which is able to make "wise unto salvation, through faith which is in Christ Jesus."

We would not omit to mention the debt of gratitude which the Society owes to those many self-denying and devoted Christians who have co-operated in the accomplishment of our design, by visiting amongst their neighbours, as Collectors, and not only acquainting themselves with their wants, but also pressing upon their acceptance that word which can correct their every error, support them under every trial, and guide them in every perplexity.

Such facts as these are well calculated to arrest the mind, make it pause, and encourage it with hope, when we think that such success has been vouchsafed, such widely-ramified agencies are still at work, and that, wherever they exist, the actual benefit they confer, by the dispersion of the oracles of God, is not their only use. Amongst the many collateral advantages that accompany their formation, we may notice their tendency, in days like these, to promote a right understanding among Christians of different denominations, to concentrate their thoughts upon one object, and to sink all minor considerations in the great work of circulating the sacred Scriptures throughout the world.

The FUNDS by which the cause has been sustained next demand our observation. The Contributions, which were considerable at first, rapidly increased, and the receipts of the fourth year doubled those of the preceding. In all parts of England the Society found warm friends and liberal support. In Scotland, for some years, congregational collections were recommended by several of the Presbyteries. This example was followed by the whole Wesleyan body in the year 1808, when the sum of £1278 . 16*s.* 0½*d.* was collected.

The Calvinistic Methodists of Wales were among the earliest friends of the Institution. In the year 1805 their congregational collections in North Wales alone amounted to Eight Hundred Pounds.

The total EXPENDITURE has exceeded FOUR MILLIONS sterling—a sum indeed noble and magnificent, if considered by itself, but a mere unit if we contrast it with the outlay of a single war, or the annual expenditure in Great Britain for articles of luxury alone.

A considerable part of the Receipts has arisen from LEGACIES—a species of income uncertain and fluctuating, it is true: but we think it will be found, upon comparison, that no Religious Institution in this country has derived more than the Bible Society from this source.

The DONATIONS from the wealthy have formed another considerable portion of the Society's income; but it must ever be remembered that the chief support of the Society is derived from the masses of the people,

who send their willing contributions through the Auxiliaries, Branches, and Associations.

In regard to the ISSUES, it may be stated that, out of the FORTY-THREE MILLION copies which have been circulated over the whole habitable world, no less than SEVENTEEN MILLIONS have been circulated in the languages spoken in the British Isles; and whilst many have found their way to every portion of our colonial empire, doubtless the far larger number have been dispersed at home, chiefly through the valuable aid of our different Auxiliary Societies.

To every class in this country has the beneficence of the Society been extended. From its earliest days prisoners and convicts, the poor, the sick, and the degraded, have been approached with its bestowment. Many a culprit in his solitary cell has felt the power of the Saviour's voice; whilst the sick man on his pallet—whether at the hospital or in his private home—has been cheered by its kind words of solace. To the peasants in their seclusion, and the artisans in their hives of industry, as well as to the barracks and the battle-field, has this Book been made known. Thousands of copies have been circulated amongst prisoners of war. To Frenchmen, Spaniards, Dutch, Swedes, and others, no fewer than 30,000 were thus supplied during the period of their exile in England.

For the benefit of the YOUNG large sacrifices have been made. Grants of Bibles and Testaments have been liberally bestowed wherever Schools have been formed; and in many lonely, neglected hamlets are seen the stamped books of this Society in the hands of those who are too poor to purchase. Since the establishment, in 1845, of a Special Fund for grants to Schools, 118,387 Bibles and Testaments have been issued to 2096 Schools.

Our SEAMEN and our EMIGRANTS are not overlooked. The Merchant Seamen's Bible Society for the river Thames will, by its chronicles for thirty-four years, furnish abundant proof that they are not forgotten. Even during the past two years, no fewer than 35,902 visits were made to vessels within the limits of the port of London, when 12,300 copies were sold. More than 2300 of these were placed in the hands of foreign seamen—in the hands of many who, had they wished it, could not have supplied themselves in their own country, such as Spaniards, Italians, &c. In this port alone 174,938 copies have been supplied to seafaring people. Nor have the efforts been less at Newcastle, Liverpool, Bristol, Plymouth, &c. The Committee are fully alive to the peculiar claims our seamen possess to sympathy and care.

To the LONDON CITY MISSION the Committee have gladly rendered their assistance. Nearly 50,000 copies of the Scriptures were, at one time, consigned to the care of its several Missionaries, to be used as

loan stock. Similar Institutions at Birmingham, Manchester, and Liverpool, have received grants for a like purpose.

The system of COLPORTAGE has for some few years been adopted in some of our counties and many of our larger towns; and the success which has attended its employment encourages the hope that its use will be still further extended. At the present time some efficient men are labouring in the north of England, and in the metropolis. The results of this special agency are very satisfactory.

To LITERARY AND THEOLOGICAL INSTITUTIONS grants of different versions have been made. To different BENEVOLENT INSTITUTIONS which abound in this country supplies have been afforded. The claims of all have been received and treated with kindness. To the shipwrecked mariners on our coast; to the foreigners who frequent our shores; to the indigent blind who need our sympathy; to the inmates in our prisons and hospitals; in short, to the needy, helpless, and distressed, does the hand of the Society stretch forth its inestimable boon.

The Committee cannot now trace fully the various enterprises in which the Society has been engaged abroad: they must content themselves with observing, that, in the mysterious providence of God, from the apparently casual remark of a solitary individual, in a Meeting convened for a different purpose, sprang up an Institution which stretches its sympathy over the globe, and which tends to unite the whole family of man in one bond of Christian brotherhood—an Institution which seeks to bring before the minds of all, the pure and unadulterated truth of God; which reminds each one who receives its gift of the relationship in which he stands to his Maker; which points to the endless series of blessings set before the view of all; which concentrates every thought, and terminates every hope, in the person and work of the blessed Redeemer; which gives comfort for the present by retracing the path of God's counsels in His dealings with His people of old, and which lights up with radiant glory the future, as it reveals to us a consummation of all that can be hoped, or desired, or loved.

At the time that the Institution commenced its career, Europe had long been under the feverish excitement of war, when there was but little opportunity for reflection upon any measures conducive to repose, improvement, and happiness. The pestiferous influence of the infidel writers of France had spread far and wide. Voltaire, Diderot, D'Alembert, and Rousseau, had had their day. The result of the supremacy of their principles had been witnessed when the reigns of atheism and terror became identical, when the goddess of reason was enthroned at Nôtre Dame, the sanctuaries for Christian assemblings were closed, the worship of God abolished, and death pronounced an everlasting sleep.

There can be but little doubt that the impiety, sensuality, and cruelty, which had been then displayed and practised, produced a strong re-action in the minds of the Christian men of England. They felt that the only great means to counteract infidelity was to circulate the Bible freely, largely, and universally. Hence it was, that when the establishment of the Society was announced, it met with so cordial a response in the hearts of the people.

For many years the Scriptures had become more and more scarce; and the inquiries which were set on foot in the different countries of Europe served to bring that fact into greater prominence. In England, the Bible was comparatively known; in the Highlands of Scotland, and the wilder districts of Ireland, it was scarcely to be found. In France, with the exception of a few family Bibles in the hands of the descendants of the Huguenots in the south, it was rarely to be met with. Spain, Portugal, and Italy ignored its existence. In the several States of Germany, the noble version of Luther was confined exclusively to the Protestant population. The Lapponese, Norwegian, Swedish, Finnish, Lettish, and Danish Scriptures were restricted to those of higher rank, and of more wealthy circumstances. Towards the south of Europe, Greece had the ancient version, which was unintelligible but to the priesthood and the educated. To Turkey, Moldavia, Albania, Wallachia, Bosnia, Swabia, the Bible was a fountain sealed. As we pass over the Straits, and enter upon the land of Asia Minor, so often trodden by the feet of the apostles, and renowned in its memorials both sacred and profane, there again we met the ancient Armenian version used as an ornament in its churches, but its contents were not brought beneath the eye of sense, nor addressed to the ear of thought. The whole continent of Asia was almost barred against the truth, for even the portion which had been translated into Chinese lay immured in manuscript, in the National Museum of England: of the fifteen polished languages of India, the Tamil of Ziegenbalg was the only medium of access to the revealed mind of God. Over the Islands of the Pacific and the Indian Archipelago was a veil of deep darkness thrown.

Of Africa, the state was similar: the margin of the south was here and there illumined by the sacred pages received from Holland; but to the tribes of the interior was no voice sent. The western coast had not yet become an object of interest to the Missionary. The only region upon which the light of Revelation could in any way be said to shine, was the northern line, where Arabic is spoken; for although, in the earliest days, the versions in the Coptic and Ethiopic had been made, yet, by the mass, they were unsearched, and not understood.

America, in her northern regions, had fared more generously: the colonies of England were partially supplied. Of the magnificent Union

of the States the Bible constituted the inheritance; the Pilgrim Fathers conveyed it in the "May-flower." Oglethorpe, when intent upon deeds of philanthropy, bore it to Georgia, and thus it was embalmed in the memory of her people; but in Mexico, the Western Isles, and the kingdoms of the Southern Hemisphere, although their generations had, for nearly three centuries, been baptized in the name of the adorable Trinity, were called Christians, and were acknowledged as believers in Revelation, yet to them was the Book so utterly unknown, that most had never seen or heard it, and to others its existence was a fable.

Such was the state of the world when the Bible, with renewed energy, again commenced its mission, and its rapid progress might be compared to the angel in the Apocalypse, "flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Every district of our own rocky isle has been visited by the Messenger of Peace. Over Ireland the sword of the Spirit has been waved, and we see, in the movement of its people, bursting from the charm which for centuries has held them, the promise of a speedy coming liberty from superstition and degrading bondage. The dépôts of France have poured forth their healing streams, and multitudes in many parts are "feeling, if haply they may find" the Saviour. In Belgium a victory has been won in the very heart of the citadel of Romanism. To Holland the word has recalled the early days of the Reformers. Germany, in spots, has released herself from scepticism and neology; whilst to the poor in Sweden, in Lapland, and the Baltic Provinces, the blessed promises have awakened a hope full of immortality. In Italy, stern despotism restrains the freedom of opinion, but the incarcerated witnesses for truth show that the Bible has lost none of its power to elevate above the fear of death, and to cause its confessors to take joyfully the spoiling of their goods, or, if needs be, to submit without a murmur to bonds and imprisonment. In the East, too, has the sign been seen of coming change. Look at the Protestant Armenian congregations; the shaking of the mind of the Hindoos, the gradual diminution of the numbers who attend as worshippers the great public festivals, the mouldering into decay of its venerable temples, the willingness to discuss the merits of Christianity, the readiness to accept of its acknowledged sacred books, the conviction of its superior purity, the marked contrast of its holy mysteries to their secret impurities, and the now not rare spectacle of her public baptisms;—look also to China, a land occupied by three hundred and sixty millions of human beings, where a mighty movement is now progressing, where the foundations of ancient error and superstition are breaking up, and where, notwith-

standing many imperfections, and some serious errors, the cause of Christianity is gaining ground;—all portend a time which prophecy has painted in its most glowing colours, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

We mark, too, the change which has come over the islands of the sea: the polluted savage of the Polynesian groups has become the Christianised man; the hideous forms of a dark polytheism have given way before the simplicity and beauty of a spiritual worship; and regions, which in former years revelled in Natüre's wildness, have been moulded into the milder forms of a cultivated garden. Of many places may it be said, that the hallowed truths drawn from the Bible have comforted all their waste places, have made their wilderness like Eden, their desert like the garden of the Lord; joy and gladness have been found therein, thanksgiving, and the voice of melody.

We might traverse every country into which that word has entered, and select some trophy of its power to subdue. And herein lies the glory of its victory, that each captive is made willing in the day of Christ's power, and is no sooner transferred to the number of the redeemed, than, re-accoutred in the panoply of love and truth, and sincerity and peace, he becomes the uncompromising adversary of evil, of sin, of the world, and of the devil.

We might take you to each portion of the African coast, to tribes the most degraded,—we might take you to Europe, to nations the most polished,—and each would give proof of the adaptation of the written word to the soul of man. This blessed tree will flourish in every clime; the snows of the north do not nip it, the parching heats of the tropics do not cause it to wither: everywhere it blooms, it blossoms, it bears fruit to the praise of the glory of God's grace.

Who, then, but must rejoice in an Institution such as this, and who does not find another tie to bind him in love to the land of his birth when he contemplates it, not as the magazine of arms to destroy, but as the grand dépôt of Bibles to save? It is not when we look upon our belted ocean that we feel that we are secure from every foreign foe; nor when we look upon our wooden walls, which have ever been our boast, do we regard our empire as fixed, our might as permanent. No! But it is as we feel that the God of the Bible is honoured in our houses, in our hearts, and in our lives, that we become sure that He will be our wall of fire round about us, and the glory in the midst of us.

One word more, and we close. There is something striking and peculiar in the place which our island occupies on the surface of the globe. It stands, as it were, in an advanced position between the Old World and the

New. How fitting, then, that from it should be given forth the first burst of the trumpet of JUBILEE! May the sound which issues from hence be taken up throughout the land; may its echo resound from mountain and from hill, in glen, in vale, in plain; may it be wafted o'er the sea, and roll from shore to shore, until earth's remotest bound hath caught its richest note! May the blessings which it recalls to mind—the cancelling of debt, the restoration of inheritance, the cessation from all toil—the rich, the joyous, the free communion, where heart meets heart as hand joins hand—be so impressed upon each soul, that it shall be a means to hasten on the time, when, in one overwhelming chorus, shall be uplifted the exhilarating cry, HALLELUJAH! THE LORD GOD OMNIPOTENT REIGNETH!

JUBILEE

OF THE

British and Foreign Bible Society.

1853.

FACTS AND OBSERVATIONS

FOR THE

YEAR OF JUBILEE.

I. THE FORMATION OF THE SOCIETY.

THE BRITISH AND FOREIGN BIBLE SOCIETY was established on the Seventh day of March 1804; consequently it enters on its Fiftieth Year—its YEAR OF JUBILEE—on the same day in 1853.

II. ITS OBJECT.

The Society is formed for one great and glorious object—the circulation of the Holy Scriptures, without note or comment, both at home and abroad. The copies circulated in the languages of the United Kingdom must be those of the Authorised Version alone. In other countries, the best ancient or received versions are printed; and in the case of new translations, all practicable means are adopted in order to ascertain their strict fidelity and general merit.

III. ITS CONSTITUTION.

In order to accomplish so great a work as the distribution of the Bible in all lands and in all languages, it is necessary to combine, as far as practicable, the exertions, the liberality, the learning, and the piety, of all Christian people. The constitution of the Society is so framed as to admit of the cordial co-operation of all persons favourable to its object. The Committee, by whom the proceedings are conducted, consists of thirty-six laymen, six of whom are foreigners resident in London and its vicinity: of the remainder, one-half are members of the Church of England, and the other half are members of other denominations of Christians.

IV. ITS OPERATIONS AND SUCCESS.

The commencement of the Society was small, its progress gradual, but by GOD's blessing, its success has been truly wonderful. This will be seen by the following statement—*

(1) The Bible Society, formed in London in 1804, soon became the parent of many others. At the present time, the SOCIETIES in connection with it are—

In Great Britain	3315	
In the Colonies and other Dependencies . . .	575	
		3890
Ireland has		511
Foreign Societies, with Branches, about		4000
Making a total of		8401

When the Society was first established, the TRANSLATIONS of the Bible, in whole or in part, may have been about FIFTY; but since then the number has greatly increased. There are now ONE HUNDRED AND FIFTY-TWO *Languages* or *Dialects* in which the Society has promoted the Distribution, Printing, or Translation of the Scriptures,

Directly . .	in 101	Languages or Dialects	Total, 152.
Indirectly . .	51	ditto	

The number of *Versions* omitting those which are printed in different Characters only) is 179. Of these, 125 are Translations never before printed.

(3) The CIRCULATION of the Bible shows also a great increase:—

During the first four years the number was,	81,157	copies.
Last year alone, at home and abroad . .	1,367,528	..
The total from the commencement . . .	27,938,631	..

Assistance has been given to other Societies in the distribution of about Twenty Millions more; so that the circulation, by means of these combined Societies, cannot be less than FORTY-SEVEN MILLIONS of copies of the Holy Scriptures, in whole or in part. It is not too much to say, that, by the translation, printing, and circulation of the Bible, within the present century, the Records of inspired Truth have been rendered accessible to about SIX HUNDRED MILLIONS of the human family.

Such is a brief summary of the operations of the BRITISH AND FOREIGN BIBLE SOCIETY. These statements are given, not in the spirit of self-boasting, but with humble thankfulness to that gracious Being, who has condescended to employ the Society to do His work, and thereby to accomplish His purposes.

* The figures now given are those of 1854.

V. THE YEAR OF JUBILEE.

It has been resolved to celebrate the Society's Fiftieth Year as a YEAR OF JUBILEE. No special authority is claimed for its observance; but, deeming it a season peculiarly calculated to call forth the best feelings of the Society's friends, it is intended to take advantage of the opportunity thus afforded—

(1) To commemorate the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress;

(2) To bear a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

(3) To promote, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

VI. OBJECTS OF THE JUBILEE FUND.

As the YEAR OF JUBILEE is expected to be one of great liberality on the part of the numerous friends of the Society, it is necessary that objects of corresponding magnitude and importance should be presented to their view. It is intended, therefore, that the Jubilee Contributions of Individuals, Congregations, Sunday Schools, Auxiliary, and other Societies, shall form a Fund, to be appropriated to the furtherance of the following objects:—

(1) The adoption, as far as practicable, of an extensive and efficient system of COLPORTAGE, throughout Great Britain, in the Year of Jubilee; the supply of EMIGRANTS; together with Special Grants of Bibles and Testaments to PRISONS, SCHOOLS, MISSIONS, and other Charitable and Benevolent Institutions, in this country.

(2) Special Grants to IRELAND, in such ways as may hereafter be determined upon.

(3) Special efforts in INDIA, AUSTRALIA, and other British Colonies, by Agencies, Grants, or otherwise.

(4) Special Grants to CHINA, and such other parts of the world as may appear open to special operations.

(5) The establishment of a Special and separate FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

It is believed that the above objects, embracing, as they do, our own country, the Colonies, India, China, and whatever other portions of the globe may in God's providence claim special efforts, will secure the appro-

bation and co-operation of the patriot and the Christian. Contributors will be at liberty to specify to which of these objects they intend their donations to be applied, or, they may direct a division of the amount between them all.

VII. WHAT CAN I DO FOR THE JUBILEE FUND?

The object in communicating this information respecting the Society is to awaken an interest in its behalf, and such an interest as will not die away at the termination of the JUBILEE YEAR. May we hope that the reading of this paper thus far has led to the above inquiry? If the question is sincerely asked, it will not be difficult to find a suitable answer. *All may assist*—some as Collectors, others as Contributors; and the humblest Christians may give the Society the aid of their prayers. The rich may contribute largely out of their abundance; and the poor may enjoy the luxury of doing good by giving a little out of their poverty. We hope to receive large donations from those to whom the LORD has given the silver and the gold; and that the *Congregational Collections* will be neither few nor small. The conductors and teachers of *Sunday Schools* will doubtless feel their peculiar obligations to the Society, and manifest it by giving the children an opportunity to present a Jubilee Offering. The Officers of the Auxiliaries, Branches, and Associations, while they sustain with vigour the ordinary operations of the Society, will also employ all their influence to obtain *Special* Contributions for the Jubilee Fund. We look with confident expectation to the proceeds of the *Jubilee Collecting Book*, placed in the hands of the children and young people of our families and Schools. We do not choose to say, all *ought* to assist, but we repeat, all *may* assist; and we would fain hope that all *will* assist, and deem it a privilege to show their love to the Bible by their liberal and cheerful assistance to the Bible Society.

These "FACTS AND OBSERVATIONS" may be well concluded in the words of the late Rev. Joseph Hughes, one of the Founders, and for many years a Secretary of the Institution:—"Let every man give according to his ability; let him give with cheerfulness; let him give in the name of the adorable Mediator; and may the GOD for whose glory he brings forth the Talent, the Shekel, or the Mite, accept the offering and bless the application!"

JUBILEE
OF THE
British and Foreign Bible Society.
1853.

ADDRESS TO THE YOUNG.

MY DEAR YOUNG FRIENDS—

YOU are invited to engage in a blessed work. It is one which will not interfere with any other duty; while, if undertaken from right motives, it will make every other duty sweet and pleasant.

GOD, in His infinite mercy, has given to us a Revelation of His holy mind and will, in that Sacred Volume which we call the BIBLE. In that Book He has declared that every child of Adam is born in a sinful state, and can obtain pardon, peace, and salvation, only by and through our LORD JESUS CHRIST, who is "THE WAY, THE TRUTH, and THE LIFE!"

This world is inhabited by about ONE THOUSAND MILLIONS of PEOPLE; that is, about forty times as many as all the inhabitants of England, Ireland, Scotland, and Wales. More than half of these are poor benighted Heathen; and of those who are called "Christians," many millions have not a Bible, and are ignorant of the Way of Salvation.

Nearly fifty years ago a Society was formed in London, for the sole purpose of encouraging a wider circulation of the Holy Scriptures both at home and abroad. It is called "THE BRITISH AND FOREIGN BIBLE SOCIETY," and all persons, who believe the Bible to be a Revelation from God, are invited to join it. You will see that the Divine Blessing has rested on this Society when I tell you what has been already done.

By its example and assistance, about TEN THOUSAND Bible Societies and Associations have been established in the world. Of these, nearly one half are in our own country and in the British Colonies.

Fifty years ago, the Holy Scriptures had not been printed in more than *Fifty* Languages. They are now translated, in whole or in part, into ONE HUNDRED AND FIFTY LANGUAGES AND DIALECTS.

Fifty years ago, it was estimated that there could not then be more than FOUR MILLIONS of Bibles and Testaments in the world. By means of Bible Societies, more than FORTY-FIVE MILLIONS have been already *distributed, about* SEVENTEEN MILLIONS *of which are in the languages of* Great Britain and Ireland.

For this altered state of things, my dear young friends, we should be

thankful to Almighty God: but let us never forget that the work is not done. Supposing that as many as *Ten Millions* have been distributed by other Societies, and by private sale; and supposing every Bible and Testament of the *Fifty-five Millions* to have been preserved, and to be in the possession of a family of five persons, there must be Seven Hundred Millions of mankind still destitute of this blessed guide to heaven!

Children were among the very earliest friends of the Bible Society; and thousands of children in Great Britain, America, and other countries, are collecting money to assist it in supplying the World with that Holy Book which you possess, and are taught to love. Do not suppose that you cannot do much: *little* streams make *great* rivers. The contributions and collections of dear children who love their Bibles, and that adorable Saviour whom it reveals, have enabled the Bible Society to send to hundreds of thousands of their fellow-creatures those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus."

Let me give you a few proofs of what the Young may do in this good work.

1. Not only were children among the earliest friends of the Bible Society, but it is a very interesting fact, that the first Bible Association ever formed was established in 1804, by a young lady about *fifteen* years of age, at Sheffield, without her having the slightest knowledge of the existence of the British and Foreign Bible Society, which was formed in the same year. The name of this young lady was *Catherine Elliott*, and the beginning of this first "Juvenile Bible Association" was very small: it was, indeed, "the least of all seeds." This dear young lady observing, in her kind visits to the poor, a deplorable want of the Holy Scriptures, determined to do what she could towards supplying this want. She mentioned to her younger brother her intentions of contributing something every week towards purchasing a *Testament;* for at this time she had no idea of being able to give away a *Bible.* She began with a *Penny*, and he with a *Halfpenny.* They procured a tin box, in which they kept their savings, until at length they amounted to Sixteen Pence, with which they bought a Testament. This young lady next drew up a short appeal, which she sent to her school-fellows. The proposal was received and entered upon with ardour, and the Testaments were given away as fast as they could be procured. The number of Subscribers gradually increased, and a degree of system was adopted. The Committee consisted of four Subscribers, who met every fortnight. The total number of Bibles and Testaments distributed by this little Society in sixteen years exceeded *Two Thousand Five Hundred.* Only suppose each copy to have been read by five persons, then more than Twelve Thousand have been enabled, by means of a young girl, to become acquainted with the all-important truths of "the glorious Gospel of the blessed God!"

Cannot *children*, then, do *something?*

2. In 1812 the first "Juvenile Association" on a regular and systematic plan was established, in connection with the *Southwark* Auxiliary Bible Society, under the title of the "*Surrey Chapel* Bible Association," and consisting of the children and teachers of the SUNDAY SCHOOLS under the superintendence of the "*Southwark Sunday School Society.*" This extraordinary Association continues in full activity, and you will be surprised when I tell you, that, during *Thirty-nine years*, it has distributed more than THIRTY-NINE THOUSAND Bibles and Testaments, and paid to the Southwark Auxiliary Society more than SIX THOUSAND FIVE HUNDRED POUNDS.

According to the calculation already made, nearly *Two Hundred Thousand* persons may thus have been made acquainted with the Way of Salvation.

Cannot *children* do *much?*

3. A Juvenile Bible Association was formed in a Ladies' Boarding School at *Broughton*, near *Manchester*, in April 1851. It consists of only *twelve* collectors. The total amount collected within only *eighteen months* has been 42*l.* 18*s.* 10*d.* Of this sum nearly one half was derived from the sale of needlework, &c. This interesting little Association does not distribute any Bibles, so that the whole amount collected is sent to help the Parent Society to supply the *World.*

4. There is, however, my dear young friends, another way in which you may not only assist the Bible Society, but may assist in the accomplishment of the glorious object for which a GOD of infinite mercy has given the Bible unto man. You may not only "adorn the doctrine of God our Saviour in all things," but may commend that blessed Book to others who were previously ignorant of its value. Let me explain my meaning by one fact. You have doubtless all heard, that, nearly twenty years ago, that foul plague-spot which had so long disgraced the character of our country was removed, by the emancipation of the slaves in all the colonies of Great Britain. The Committee of the Bible Society, at the suggestion of the Rev. Hugh Stowell, unanimously resolved to present to every emancipated Negro, capable of reading, a New Testament of a suitable size. A special fund was raised for this purpose, and Public Meetings were held in many parts of England and Wales in furtherance of this design. On the morning after one of these Meetings, at a town where I was the guest of a dear friend, one of his little daughters, accompanied by two or three of her younger sisters, presented me with a sealed packet, requesting it might not be opened until I should have left the house, saying, "We hope it may be accepted as a small contribution from four little girls, to assist in the supply of the Holy Scriptures to the poor Negro children in the West Indies." Her parents had left the room, but there was a gentleman present who had breakfasted with us—a stranger to me, but an intimate friend of the family—and who had listened to the words of the dear child with marked interest. That gentleman was my only com-

panion in a long journey during the rest of the day, and, shortly after taking our seats in the coach, I broke the seal of the little packet, and to my surprise found it contained nearly ***Five Pounds.*** On my alluding to the scene we had just witnessed, his eyes filled with tears as he said, "Yes, Sir, she is indeed an interesting child; but she is much more, for she is a pious Christian." And after a pause, he added, with evidently deep feeling, "To that child, Sir, I am indebted for all my happiness upon earth, and all my hopes for eternity." On my soliciting an explanation, he said he had been connected in business with her excellent father, but, unlike him, was not a believer in the truths of the Bible, and had made no secret of his unbelief. On one occasion this dear child, then only nine years old, was present when her father was endeavouring, but in vain, to convince this gentleman of his fatal error. When the painful conversation had ended, and her father had left the room, she asked this gentleman to take a walk with her in the garden; and when no one could overhear them, she inquired whether she might ask him a question. "Certainly," he replied, "any question you please." "Then," said she, "have you ever read the New Testament through with a desire to understand it?" "No," he answered, "I never have." "I thought so," said she; "for I am sure you would not have spoken of it to my father as you did just now if you had;" and in an earnest manner she added, "Oh! *do* read it, and *do* wish to understand it." His concluding words to me were, "My dear Sir, that child's entreaties and tears did far more than any argument had ever done: they led me to the Bible, and the Bible led me to my Saviour."

I might tell you much more of what the Bible, by the HOLY SPIRIT'S teaching, has done for dear children; and much more of what children have done to make that Bible known to others; but I prefer asking you, *individually*, to put three questions to your own heart—

1. Do I LOVE THE BIBLE MYSELF?
2. Do I pity those poor people who are *without the Bible?*
3. Can I send to a fellow-creature a better gift than the BOOK OF GOD?

May the Lord bless you in your work, and bless His work in your hand and to your hearts!

Your's affectionately,

C. S. DUDLEY.

Broadlands, Taunton.

JUBILEE

OF THE

British and Foreign Bible Society,

1853.

AN ADDRESS TO MINISTERS AND MISSIONARIES:

ON THE BLESSED DUTY OF

CIRCULATING THE HOLY SCRIPTURES.

BY THE REV. WILLIAM JOWETT, M.A.

INCUMBENT OF ST. JOHN'S CHURCH, CLAPHAM RISE.

PART I.—MINISTERS.

Since we possess in the Bible an all-sufficient Revelation—the only true Revelation—of the will of God to Mankind, it is evidently our duty to dispense this inestimable treasure to the greatest possible extent, amongst all the families of the earth. Under a sense of this obligation the British and Foreign Bible Society was projected half a century ago. The circumstances which attended its formation are at this distance of time seen to have been few and simple. An extreme want of Bibles had begun to be felt in the principality of Wales. Even so early as 1791 this necessity had been discerned and urged by the venerable Jones of Creaton, and other zealous Ministers corresponding with Wales. The apostolic Charles of Bala, visiting London in 1802, renewed the urgent appeal: and as a great Society, previously almost the sole channel of supply, hesitated to meet this increasing demand, the practical mind of a Hughes, aided by other kindred spirits, was led to draw from these elements the project of a comprehensive plan for the circulation of the Sacred Scriptures, not in Great Britain only, but throughout the world. The pathetic statements of a Steinkopff were as dew to soften the affections of all who listened to his plea for the continent of Europe: while the fervid eloquence of an Owen stirred the hearts of thousands with the liveliest admiration of the new Institution. The sagacious, constructive talents of a Pratt were present to suggest arrangements. An individual highly distinguished in the cause of humanity, Granville Sharp, as Chairman of the

first Public Meeting, laid the foundation-stone. PORTEUS, the aged Bishop of our metropolitan city, and others of his brethren, obeyed the heavenly call to give God's word to men. A retired Governor-General of India, LORD TEIGNMOUTH—*a devout man, and one that prayed to God always*—added his administrative abilities as President: and the plan of the British and Foreign Bible Society was completed.

Nearly all those who took an active part in these primary measures, are now gathered to their fathers. But the work perishes not; nor will it ever cease, until the arrival of that period, when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

There are two classes to whom this glorious Institution is entitled to look, as comprehending persons eminently fitted to promote its holy object. Two classes they are, geographically considered: the one pledged to Domestic, the other to Foreign labours: yet they form in reality but one body: these are, MINISTERS and MISSIONARIES. Wherever they may be called in the providence of God, their work is, *to teach and to preach Jesus Christ*. How exalted, how benevolent, how godlike is that office! It is to these two classes that I have been requested, by the Committee, to draw up an Address on the interesting occasion of their Year of Jubilee. Ministers and Missionaries I regard as, in the noblest sense, brethren beloved and honoured in the Lord. Having moreover, through my intimate knowledge of some of its founders, been from the very first connected with this Institution, and having spent all my public life in Ministerial and Missionary pursuits, I cannot but feel that the Society has a special claim upon my allegiance. It is a Society essentially bound up with the Ministry of the word. The request of the Committee, therefore, must not be declined, however inadequate I may, and do feel my powers to be, for treating so high a theme. Among brethren I am sure to meet with indulgence: from my Master I humbly expect forgiveness for all that He sees amiss in my attempt; and a gracious acceptance of all that shall be offered, agreeable to His will.

In speaking of the Bible Society, we unavoidably speak of the excellences of the Bible itself. My first observation then is, that we possess in this Book, the sure BASIS OF RELIGIOUS KNOWLEDGE AND EXPERIENCE. It contains all Truth necessary to be understood and felt, for our salvation. It is *able to make us wise unto salvation through faith in Christ Jesus.* Upon this point it is scarcely necessary to enlarge. If the Bible were merely a book of Instruction, it would simply take its place among others on our shelves: but it ranks far above them all. It claims the absolute

allegiance of the understanding, the purest love of the heart, and the entire obedience of the life. It is our standard book in youth, in manhood, in old age: *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.* According to this Book, all our deeds, words, and motives will be judged at the last day.

The Sacred Volume, it may be further observed, is not only a universal guide in whatever concerns experimental religion; but it is in a most especial sense our grand Instrument of Ministerial Usefulness.

What is the fact? A Minister making the Bible his grand Instrument, finds in it passages innumerable, commending this very Book, as being most forcibly and accurately fitted for his use. Look only at the titles which it bears, and the things to which it is compared. It is called *the sword of the Spirit, which is the word of God*: (Eph. vi. 17.) it is *sharper than any two-edged sword:* (Heb. iv. 12.) it is *a hammer that breaketh the rock in pieces*: (Jeremiah xxiii. 29.) it is as an hatchet: *I have hewed them by the prophets:* (Hosea vi. 9.) it is a saw, grating the conscience of sinners; *they were cut* (Greek, sawed) *to the heart:* (Acts v. 33, and vii. 37.) it is as a goad: *they were pricked in their hearts:* (Acts ii. 37.) it is a rod: *he shall smite the earth with the rod of his mouth:* (Isaiah xi. 4.): it is as a blast of fire: *With the breath of his mouth shall he slay the wicked: Is not my word a fire?* (Is. xi. 4. Jerem. xxiii. 20.) Sometimes it is *as a trumpet*, to alarm sinners; (Is. lviii. 1.) at other times it is *a still small voice* to comfort and warn the servant of the Lord: (1 Kings xix. 12.) It is *a witness;* it is *a judge:* (Deut. xxxi. 19. John xii. 48.) It is *a mirror*, in which to see our character: (James i. 23.) It is *a light and a lamp*, to shew our path: (Ps. cxix. 105.) It is *a mine* of wisdom, *a pearl of great price, hidden treasures:* (Prov. ii. 4—6. Matt. xiii. 44.) It is *rain and dew, snow and showers:* (Deut. xxxii. 2. Is. lv.) It is *sincere milk* for babes in Christ: it is *strong meat* for them that are of full age in the school and service of Christ: (1 Peter i. 2. Heb. v. 14.)—What can a Minister need, that he does not find here? Is he a fisherman? This is his net and hook, to catch men. Is he a husbandman? *The seed is the word of God;* this—not chaff, but this seed alone—he is to sow widely. Is he a shepherd? Here is *his crook, his rod and staff:* and here are *the green pastures, the still waters*, whither to lead the footsteps of his flock. Is he a good soldier of Jesus Christ? Here, in the Bible, he is equipped with *the whole armour of God.*

Now it is worthy the consideration of reflecting men, whether during the existence of the Bible Society there has not been a marked influence produced by the exertions of that Institution. Such an influence we actually behold: and we cannot but attribute it to the increased use of the Bible by

Christian Ministers themselves. We see Bible principles, and even the very language of Sacred Scripture, in various degrees recognised in the Court, the Senate, and the Camp: in the tribunals of Justice, the Halls of Science and Literature, the Chambers of Commerce, and even in that ever-fluctuating Tide of public opinion, the Press.

To Ministers of Christ, and others assisting them in works of mercy and usefulness, the Bible is now the constant Manual. Let the appeal be made to those who have enjoyed any fair opportunities of guaging public opinion and public acts during the last forty or fifty years. Have not Ministers themselves been drawing nearer to the Apostolic model—*We will give ourselves continually to prayer, and to the ministry of the word.* Are not their Sabbath sermons, and their week-day lectures, both more numerous and more richly fraught with Bible-doctrine, and Bible-language? What shall we say of their Bible-studies before entering the Sacred Ministry; and their Bible-Conferences with one another afterwards? On this last topic much of a deeply-interesting nature might be adduced, by those who have witnessed the earnestness of their own friends and acquaintance, in select Ministerial parties; how they collate their opinions; correcting, counselling, or confirming one another in their views of truth, their judgment of passing events, their plans of usefulness, and their personal spiritual edification. Hence they go forth better fitted to conduct the Bible-Experiences of new Converts, or of established believers. Hence the extended religious Exercises of the Family, in the Nursery, in regular Family Worship, and in social parties. Hence Bible-catechising in Sunday Schools and elsewhere. Hence pastoral Visits to the Sick and Afflicted, more searching, more instructive, more comforting: seeing that Bible-Tracts, and Bible-Manuals are now greatly multiplied: far exceeding what we know to have been the case fifty years ago. The Poor, too, far more extensively than formerly, have the Gospel preached to them, by means of Bible-Readings in the cottage. Bible-Classes, moreover, so admirably adapted to cause *the word of Christ to dwell in us richly in all wisdom,* are now universally valued. Is not all this the consequence of the increased diffusion of the Scriptures? and is it not mainly attributable, therefore, to a Society which takes the lead in that diffusion? In these results I see so much to gladden the heart, and to assure the judgment, that I cheerfully invite my Brethren in the Ministry to strengthen the cause of the Bible Society, as one of the very best methods of strengthening their own hands.

Thus far we have considered the Bible and the Bible Society as the direct guide to religious experience, suitable for all persons, and more particularly the instrument of usefulness adapted for those engaged in the Ministry. But there is also an indirect operation of the Society, of im-

mense value; as regulating and bringing up to one point the tortuous movements of the human mind, when engaged in religious controversies. Such have in every age arisen, and probably will arise to the very end of time. *There must also be heresies among you, that they which are approved may be made manifest among you.* (1 Cor. xi. 19.) Ministers of Religion will generally have the principal share in conducting controversies. This topic may properly find a place therefore in an appeal to them. And what I would submit, is, that the Bible Society is the fittest GUARDIAN OF GENUINE RELIGIOUS FREEDOM.

Freedom to think, and freedom reverentially to speak on religious subjects, is a privilege essential to the healthy existence of Christianity. Difference of opinion may be inseparable from Religious Freedom: but as long as the Bible is appealed to as the Supreme Law, from which alone any opinion claims to derive its authority, so long there is a security for Truth: discussion, free and temperate, will in time establish, under the Divine Blessing, the interests of that most invaluable possession, "The Truth." But Intolerance, cramping, repressing, and coercing the privilege of free discussion, operates only to the obscuring and extinction of the Light.

No marvel that Rome should start at the prospect of the free circulation of a Book, in which the features of her system are so accurately pourtrayed. For "Romanist" is only a change of name. While depicting the Pharisees and Scribes of old, Scripture has unveiled every corruption of Rome. The superseding of God's word by tradition; the encumbering of pure worship with frivolous ceremonials; rapacity disguised by hypocrisy; lordly assumption of power, and contemptuous depression of a laity kept in ignorance by their professed instructors; the taking away of the key of knowledge—a thorough Anti-Bible-Society principle!—all these things are so minutely, so severely exposed, that Rome must either seal up the twenty-third chapter of St. Matthew's Gospel, or succumb to the common sense of mankind.

Intolerance is her state-engine, the sole engine left her; but Intolerance cannot flourish where the Bible Society is established. The existence of the Bible Society is therefore an insufferable stumbling-block to Rome. A struggle between these two is inevitable, until one of them shall perish. They cannot perpetually co-exist in the world. Rome knows this well: and would more exult in the downfall of the Bible Society than in any other event on earth. But the Bible-cause—like the stone "cut out without hands," which smote the image of Pagan Rome, and all antecedent heathen dominations—will prove eventually no less formidable to Rome Papal: becoming at length "a great mountain," filling the whole earth.

And yet before the arrival of this consummation, there will probably be

many controversies revolving around the Bible Society, that Society remaining as a quiescent centre. Ministers of Christ will do well to observe whether there be not a dangerous opinion gaining some ground even now; and, even in our own enlightened country, threatening the cause of genuine Religious Freedom. The notion I refer to, is that of "A perpetual Inspiration inherent in the Church:" which is the essence of Popery. With Rome it is a dogma. In some parts of Britain and her dependencies it exists at present rather as an infection; an internal corruption of the humours; ready in time to break out as a leprosy of the whole body. The antidote to this is the Bible Society; a sure antidote! Her voice declares to all Ecclesiastics, whether ruminating in the closet or debating in the conclave, and equally to the whole body of the professing Church—"You are seeking Inspiration: here then it exists, in that Book which we distribute." All *quasi*-inspiration is a part of that mystery of iniquity which began to work even in the Apostolic age, "lording it over God's heritage:" which Rome has carried to its utmost height; and which Englishmen not a few, at the present moment, while sipping the cup of Rome, are attempting to introduce among ourselves.*

My brethren in the sacred Ministry will perhaps allow me one suggestion more; namely, that the Bible Society is a BARRIER AGAINST ALL IRRELIGIOUS FREEDOM. In the present day, as at the Reformation, and in the Apostolic age, men claim to think for themselves: yet in doing so, what multitudes, through their own ignorance and passion, wrought upon by the seductive arts of corrupt and inflammatory teachers, are tempted, and actually led, to think and to act wrong! Through the pride of intellect, what multitudes are there who from Free-thinkers, so called, become not mere abstract Neologists, but Infidels and desperadoes! It was nobly said by one of the first Christian orators of his day, Robert Hall, "The Bible Society is a solemn and public recognition, calculated beyond any other event that has transpired, to confound infidelity, and to expel from the nation the last relics of that detestable impiety; to shut up every crevice of the infernal pit, and

* The following remarks, uttered ten years ago, still suggest seasonable and weighty considerations:—"When I send out the Bible, I know *what* I send:—when I send out the Holy Scriptures, I know what I do *not* send. I know that in sending out the Holy Scriptures, I am not sending out the gospel of man, but the Gospel of our Lord Jesus Christ. I know that, in sending out this holy Book, I am not sending out any admixture of error, but I am sending out the pure word of God. I know that when I send out this Book, I am not sending out a gospel of tradition—I am not sending out a gospel of superstition—I am not sending out a gospel of corruption—I am not sending out the interpretation of men: but I am sending out the word of God, 'the sincere milk of the word,' pure and unadulterated, as it came from the hand of God himself."—(Bishop of Winchester, at the Anniversary Meeting, 1843.)

disperse every atom of the pestilential steam." But the mouth of that bottomless pit is not yet closed: the air is yet darkened by its emitted smoke: infidelity, in the judgment of many, is even now more rampant and active than ever; both insidiously and openly denying the inspiration of Scripture, unhinging the golden gates of the Sabbath, and assaulting public opinion at the innumerable avenues of a free press. Let but the Bible Society have free course, and Infidelity as well as Popery will wax pale. For Infidelity as well as Popery has the picture of her votaries drawn in the Scriptures of truth. *Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. While they promise them liberty, they themselves are the servants of corruption.* Let us warn our people against such workers of evil; and let us do this in accordance with the volume of Inspiration. We are Ministers of peace, and we are Ministers of truth. As Truth is the health of the Church, so is Peace the health of our nation and of all mankind: and there is no lasting peace without truth. As genuine patriots never let us forget the motto of JOHN OWEN, who had a truly British heart: on his seal was graven—AN OPEN BIBLE, with these three words beneath—ENGLAND'S BEST HOPE.

PART II.—MISSIONARIES.

FIFTY years ago—full well do some of us remember it—the term "Missionary" conveyed the idea of a person nearly lost to his native land, and little remembered by friends at home: certain only of exposure to the heat or cold, the insalubrity, and the savage habits of remote inhospitable regions. Those were the days, in which the spirit of Henry Martyn was pained by the remarks of an individual otherwise friendly to him; but who regarded the Scripture-texts quoted by Martyn "as applicable only to the times of the Apostles; and despised all labours of love among the Heathen, as wild and visionary." India and West Africa were then brought fully into view: but the one soon became the battlefield of an Anti-Missionary controversy; the other had long been the legalised victim of treachery, carnage, incendiarism, and deportation, as practised by rich, polite, literary, powerful England and her various European allies in the far-extending Slave Trade. There were also Missions from England, commencing in the Pacific, the West Indies, and at the Cape of Good Hope. Besides these, there were Moravian Missions in the West Indies and Labrador, and at the Cape.

Intercourse between nations was then difficult: partly on account of the universal Continental war, partly because the use of steam in travelling was then unknown. My first voyage from London to Malta, thirty-eight years ago, took me nearly two months: an easy transit now of two weeks. But the state of the whole world is immensely changed since that time.

Nations now freely and rapidly communicate with one another: and Great Britain stands in friendly relations with the whole earth. New Zealand at the antipodes is now Christian. The Pacific Ocean will be to us but as a neighbouring lake. China with her vast frontier is accessible. Africa is begirded, if not penetrated by Missionary plans. Asia everywhere is open to our visits. A Missionary moves now in any direction upon the face of the globe under the highest patronage and with ample assistance. If he be a right-minded man, true to his Master, his embassy is welcomed in many a foreign land, as it had been the visit of an angel.

I desire ever to remember with gratitude the cordiality with which I was received by the late President of the Bible Society (then Mr. Vansittart, Chancellor of the Exchequer), when in 1815 I was presented to the Committee, previously to my first departure for Malta. I had in brief terms expressed the identity of object and interest existing between Bible and Missionary Societies; on which idea he as Chairman commented with marked approval. Experience has confirmed this. The Bible Society would never have effected her great work without the aid of Missionaries; nor would Missions have enjoyed that success which has crowned their labours, without the liberal co-operation of the Bible Society.

Feelings of gratitude then, as well as the dictates of my judgment, lead me to impress as strongly as possible these sentiments on my younger brethren, the Missionaries of the present day: namely, that they cannot work well without the Bible Society; and therefore, that the Bible Society is entitled to the fullest benefit of their co-operation.

It may be interesting and encouraging to notice, in the first place, some of those Circumstances providentially favouring the Bible Society, for which its history is so remarkable. I shall touch principally on those which have occurred in my own particular sphere.

The translation of the entire Bible into the principal modern language of Abyssinia, the Amharic, is one of the most interesting events of the present era. This important work was commenced at a time when the Society was in its infancy; "its limbs not fashioned, and its joints not knit;" and when its cradle was tossed by the winds of early English controversy. It was set on foot by a French gentleman in Egypt, without any concert with the Bible Society. M. Asselin, meeting with a learned Abyssinian, formerly preceptor to Sir William Jones in India, and having been instrumental in saving his life, employed this man on a literary speculation: leading him on, book by book, to the translation eventually of the whole of the Scriptures. The work long remained on his hands; and in his search for a patron he had the mortification of being coolly regarded by the French King, the Emperor of Russia, and the authorities of the Vatican. At

length, the resources of the Bible Society being fully adequate, and my services being at their command, I went on a second visit to Egypt (1820), and treated for the purchase of this treasure; having first ascertained its completeness: which I did by the collation of the first, middle, and last verse of every chapter of the Bible: an operation which took me eleven days at Cairo. The cost of this unique work, consisting of nearly 10,000 MS. pages, was considerably above 1000*l.* The New Testament I brought to England, and the remainder soon followed. Next, a learned editor was needed: this was speedily found in the person of the late T. P. Platt, Esq., then Fellow of Trinity College, Cambridge. To the literary powers of this gentleman we are indebted for the production of the entire Amharic Bible in print: and copies of this work are now distributed in Abyssinia. Great undertakings in the Bible cause have occurred in various parts of the world: but a greater than this, and one more truly providential, it has not been my lot ever personally to witness.

To another Version of the Sacred Scriptures, the Turkish, edited by the late Professor Kieffer, I refer, as connected with circumstances of a very providential character. The Version had been in existence more than a century and a half. A learned person, Baron Von Diez, was the first to draw the attention of the Society to this work: he had edited four books of the Pentateuch, when he was removed by death. At this juncture there was brought to view a competent scholar, perhaps the only one adequately skilled in the language, to carry the work through the press. Professor Kieffer had been attached as Interpreter to the French Embassy at Constantinople, when that court fell under the displeasure of the Porte. He suffered confinement therefore for some considerable time in the "Seven Towers," the State Prison at Constantinople. "My confinement here," I have heard him pleasantly remark, "was to me like the imprisonment of Joseph in Egypt: it improved my knowledge of the Turkish language: it led to my subsequent promotion: and above all, it has enabled me to requite the Turkish nation by supplying them with the Bread of life."

The history of the Modern Greek Bible has in it some remarkable particulars. This language was early brought under the notice of the Bible Society, by the circumstance that the Rev. H. Lindsay, then Chaplain to our Embassy at the Porte, had obtained from the Patriarch of Constantinople a written document recommending the universal reading of the Modern Greek Testament, which had been printed a century before by Professor Franke at Halle. It may serve to show how ignorant our country then was concerning the state of Modern Greece, to mention the fact, that on applying to all the booksellers in London (1815) for Modern Greek books, I found only three: one being this newly-recommended Testament. Having spent some months in Greece in 1816, I proposed the next year to go to Vienna, to set on foot a translation of the Old Testament into

Modern Greek; but this project was overruled by the Church Missionary Committee. Mean time that enterprising and indefatigable agent of the Bible Society, the Rev. Dr. Pinkerton, found a Greek Bishop of great learning, Hilarion, whom he engaged to make this translation. After a while, however—this Version having been made from the Septuagint, and the Committee of the Bible Society having judged that the Version should be conformed to the original Hebrew—the services of another distinguished literary agent, Professor Bambas, were engaged. The result has been, that more than two hundred and fifty thousand copies of the Modern Greek Scriptures, in whole or in part, have been printed, the last two Editions (each of 3000 copies) having proceeded from the University Presses at Oxford and Cambridge.

Time would fail me to enumerate other remarkable incidents concerning the Arabic and Maltese Sacred Scriptures, which have fallen under my notice. Highly important in this department were the early labours of Dr. Adam Clarke; and, subsequently, the peculiar talents of that eminent Orientalist, lately deceased, Professor Lee. But when those who are solicitous in this kind of research survey what has been done in Persia, in India, (especially Serampore), in China, in New Zealand, in the islands of the South Seas, and many other regions of the world,* they are constrained to feel that the history of the Bible Society is a history of wonders of benevolence; and to acknowledge, at many a providential turn in that history, *This is the finger of God!*

The remark to be drawn from these facts, as worthy to be impressed on Missionaries, is this—That there is great need to contribute the utmost EXPLORATORY ENTERPRISE AND LITERARY TALENT, in the service of the Bible Society.

Let this suggestion be illustrated in the single instance of that huge, unpenetrated, massive continent, AFRICA. Our travellers from time to time achieve something in the way of exploring the arid deserts, and the yet more perilous savage kingdoms of the interior: but most of them either sink under their fatigues, or retreat to the coast, as if repelled by some centrifugal force from the heart of Africa. What we really know of a large part of those regions is but as the hem of a garment. One of the most enterprising of modern Missionaries, Dr. Krapf, acknowledges that the passion for research was at the first kindled in his breast, from his observing in a Map of Africa how very few names of places and even of kingdoms were to be seen.—The same was often my topic of contemplation, when in sultry days at Malta I was wont to spend a weary hour in gazing on the Mediterranean chart, feel-

* Bagster's interesting work, "The Bible of every Land," contains a large mass of very curious information on this subject.

ing myself surrounded by three continents: two of these comparatively well known both to antiquity and modern times; the third, seemingly a lasting monument of the geographical ignorance of mankind. "As to the tongues and dialects of Africa (methought), who knows them, who has cared to know them!" Previously to the year 1829 a version of a portion of Scripture in the dialect of the Kabayles (or "Tribes" south of Algiers) was said to exist: this in due season was purchased by the British and Foreign Bible Society, and sent to this country: but none could interpret it! Preaching about that time in Mr. Simeon's pulpit at Cambridge, I alluded to this circumstance; intimating that, possibly, twenty years might elapse ere those Tribes should receive the word of God: when such a deep-fetched sigh arose from that good man's breast, as even now seems to be audible in my ears. Those who knew him, and are able to appreciate the tenderness and fervour of his spirit, will readily conceive that the prayer of faith accompanied that sigh: and yet our prayers are not answered: that version is not yet printed, nor even interpreted!—We are naturally looking to see what the literary powers of Bishop Vidal, recently appointed to Sierra Leone, may produce: but what is one able scholar, what are ten, among so many African tribes; what are a hundred enterprising and literary Missionaries, when scattered over the whole Earth?

Here let me note, that the self-denying patience of those Missionaries is highly to be esteemed, who have for a while, or partially, withdrawn from more active scenes, that they might the more effectually pursue the work of Scriptural Translation. Thus Martyn sequestered himself for many months in Persia, when friends in Calcutta told him that there were English Congregations in that city thirsting for his presence and pastoral teaching. So Carey, Marshman, and Ward at Serampore, Morrison in China, and Goodell the American translator (whom I affectionately remember as my host in Mount Lebanon in 1824), and various others—men apt for preaching, and not wholly relinquishing that high office—yet for many years went on toiling at the desk, with a view to render the word of God accessible to millions. For it is a difficult task to translate the Sacred Scriptures correctly. Let a student only take up Cruden's Concordance, and mark some of the preliminary comments of that laborious writer on particular words; and he will soon apprehend, that accurately to give the sense of Sacred Scripture requires much more logical acumen, more literary taste, more theological knowledge, and more of a devotional spirit, than the duties of literary life in this country ordinarily demand.

To this work then let Missionaries allow me to invite their earnest, systematic, unwearied attention. The saying of Carey must not be forgotten—"Expect great things: attempt great things." Nor the saying of Buchanan—"He that produces a new Version of the Bible is a greater man than he who founds a kingdom." The experience of Buchanan is also very consola-

tory to those who thus labour. He described himself as completely overcome with the recollection of the delight which he had enjoyed in editing the Syriac Testament. "At first," said he, "I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this critical examination. But so far from it, every fresh perusal seemed to throw fresh light on the word of God, and to convey additional joy and consolation to my mind." This was a few days only before his death.—All may be explained by the excellent advice which the Missionary Tutor, M. Blumhardt of Bâsle, used to give to his pupils: "Whatever you are studying, even if it be the driest grammar, think that you are doing it for Christ; and you will find it easy and pleasant."

How great need there is for more of such Missionary exertions, must be apparent from a statistical view of the very deficient past results. During the last fifty years it is estimated that forty-three millions of the Sacred Scriptures, or parts of them, have been circulated: but out of these about fifteen millions have been in foreign languages: and probably not more than two millions of copies have been given to those Mahomedan and heathen lands, which are covered with darkness and the shadow of death! Truly may it be said, *There remaineth yet very much land to be possessed!*

To take possession of this unoccupied ground—almost to take possession of the whole world—pertains therefore to the profession of Missionaries—of Missionaries carrying out the great design of the British and Foreign Bible Society. This is their high vocation! And that they may neither slacken nor be discouraged, let them reflect on that holy sympathy among all lovers of the Bible throughout the world, which will attend THE OUTPOURING OF THE HOLY SPIRIT UPON ALL FLESH. Truly, without this gift, vain were it to expect any real blessing on the Society's labours. As soon might we expect to divert the earth from her orbit, or remove the sun from his centre, as to turn one heart from the power of Satan unto God. But through the promised aid of the Spirit, pleaded for in importunate prayer, many souls will be converted: and being thus moved, they will become instrumental in turning many, even millions, unto righteousness. The Lord will give the word: great will be the company of those that shall publish it. Often have we been reminded that "Prayer moves the Hand that moves the world." What we need is, to cast away our narrow views, our selfish schemes, our minor political and ecclesiastical controversies; and make a persevering, united effort for the Bible. "If there be one point common in our nature (said an early and eloquent advocate for the Society) a point as much to be deplored as hated, it is, Narrowness. We must remember the tendency of our nature to narrowness: we must remember the tendency of our nature to shrink from our brethren: we must cultivate that Oneness of heart,

which, as the golden chain, comes down from heaven; and first binds us to God, and then to one another."

And surely the aspect of the times is such, as urgently to demand sympathy among all lovers of the Bible. Let ONE HEART AND ONE WAY (Jeremiah xxxii. 39.) be our motto: that One way being the good old path of the word of God. Missions are now like an in-coming tide, flowing into every region of the earth, and penetrating into every crevice of society. We have Missions both small and great, to civilized countries and uncivilized:—Missions to China, Missions to the City of London:—Missions to the barbarous deserts of Africa, and Missions to the fastnesses of Popish lands. Let all range under one banner, THE MISSION OF THE BIBLE! Then may we expect that God will bless us; and that, long ere another fifty years shall have passed, our children will celebrate a Universal Jubilee in every part of the habitable globe!

JUBILEE

OF THE

British and Foreign Bible Society,

1853.

RECOLLECTIONS AND COUNSELS

FOR THE

YEAR OF JUBILEE,

BY THE REV. DR. STEINKOPFF,

MINISTER OF THE GERMAN LUTHERAN CHURCH, IN THE SAVOY, LONDON,
AND FOR MANY YEARS FOREIGN SECRETARY OF THE SOCIETY.

When I represent to my mind the 7th of March 1804, placing myself in spirit in the assembly-room of the London Tavern, I behold there a grain of mustard-seed committed to the ground with a trembling hand, but with a prayerful heart. On that ever-memorable day our Bible Society feebly rose, which ever since has continually increased in vigour and strength, till it has reached the vast number of about 8000 Auxiliaries, Branches, and Associations, in this and other countries. I felt delighted when, at the first Meeting of the Society, a sum of no less than £700 was subscribed; but, blessed be God, at whose supreme command is all the silver and gold, these few hundred pounds have now multiplied to — hundreds of thousands;— indeed, from this live coal of Christian charity a flame of generous ardour and exertion has been kindled, which, burning brighter and brighter into one focus, (collecting the munificent gifts of the rich and the humble mites of the poor,) has wonderfully contributed to the illumination of many a benighted spot with the light of Divine truth. The number of those gentlemen who attended the first Meeting, both ministers and laymen, was about *three hundred;* but, though connected with various Christian churches and nations, they all felt animated by one and the same spirit, cordially to promote the most extensive circulation of that Sacred Volume, which is the standard of faith and rule of practice for all who profess and call themselves Christians, and which has justly been designated, by a late Archbishop of Canterbury, "the common property of mankind;" while thousands, yea, TENS OF THOUSANDS, have, in rapid succession, joined the ranks of the

Parent Institution, all determined cordially to co-operate in the benevolent effort to enrich their destitute fellow-men with the inestimable treasure of that word of truth and salvation, from which millions, in every age, and in every condition and class of society, have derived instruction, consolation, and hope, in life and in death.

It deserves to be mentioned as an interesting fact, that as the Society proceeded in the investigation of the actually existing want of the Holy Scriptures, they ascertained it to prevail to a far greater degree than they had originally conceived. Still more striking is the fact, that, after a successful issue of upwards of TWENTY-FIVE MILLIONS of Bibles, or portions of the same, at home or abroad, in more than 148 languages, there is reason to infer that, considering the increase of population since 1804—the multitudes of adults and the young who have been taught to read—the progress of civilization—the growing estimation in which the sacred oracles are held, combined with an ardent desire to obtain them—there is as great, if not a greater destitution of the Scriptures, than was the case at its formation. Here let us call to mind the kindred Institutions which have since been brought into active operation, especially Missionary and Education Societies, and which have been assisted by this Society; the accomplished scholars and active agents raised up to aid this sacred and benevolent work by their diversified talents, acquirements, piety, ardent zeal, prayers, personal exertions, and perseverance: let us consider, further, the facility of communication by land and by sea; the easy access to countries almost inaccessible before to European influence; the fresh channels frequently opening for disseminating the incorruptible seed of the word of God: still more, contemplate so many hands eagerly stretched forth to receive the precious boon, so freely and generously offered to them; the intense gratitude felt, and, in a variety of ways, evinced, by word and deed; and the undeniable blessing, which, amidst all infirmities and imperfections attached to so arduous and complicated a work, has rested on the wide diffusion of the volume of inspiration, by the hallowed influence of the Spirit of truth and holiness which accompanied its perusal; and we must surely feel constrained to exclaim with the royal Psalmist, "The Lord hath done great things for us, whereof we are glad!" "Oh, give thanks unto the Lord, for He is good, for His mercy endureth for ever." For the records of the Society furnish many an authentic and cheering proof that the Scriptures thus distributed have been read, searched, received into a good heart, and been instrumental in regenerating, purifying, and sanctifying that heart, converting the soul, and influencing the whole life. Mere nominal Christians have become real followers of Christ; the dishonest, honest; the riotous, sober; the impure, pure; the angry, mild; the hostile, peaceable; bigoted persecutors, enlightened promoters of that faith they endeavoured to destroy. Jews, who once blasphemed the name of Jesus, now call Him blessed; some disciples of Mahomet now follow Christ as the true Prophet and High Priest of our pro-

fession; and once devoted Idolaters are now bending their knees before the only true God, and Him whom He hath sent, Jesus Christ our Lord. The awful desolations of war, and the advantages of returning peace, have each, in their turn, contributed to the promotion of one and the same blessed cause; the former, by leading many a troubled individual and family, who had lost their earthly all, to resort again to that inexhaustible fountain of true consolation and hope, which they had too much neglected, or even despised, before. In confirmation of this, I may refer to the French prisoners of war, who, during their confinement in England, had the Scriptures put into their hands in their own tongue, one of whom, an officer, came to my house on the return of peace, with a request that I would return his warmest thanks to the Society for a French Bible, using the remarkable expression, "I came to England a disciple of Voltaire, and I leave it a disciple of Christ" On the restoration of peace, the friendly feelings cherished between hostile parties and nations made many disposed freely to receive the Scriptures generously presented to them, and to establish kindred Institutions in their own respective countries, which have since contributed to the circulation of millions of copies of the Holy Scriptures in almost every European language.

But their diffusion is not confined to the languages and dialects of Europe: no, the vast field presenting itself to the operations of the Society is the *world*. There are the remnants of ancient Christian Churches widely dispersed over Syria, Palestine, Armenia, Egypt, Abyssinia (ancient Ethiopia), and other parts of Asia and Africa. For their benefit successive editions of the New Testament, or the entire Bible, have been printed, of versions previously existing, or of new translations more recently executed in Syriac, Ancient and Modern Greek and Armenian, Ethiopic and Amharic, in Coptic, &c., the eager reception and devout perusal of which has proved to numbers, especially among the Armenian nation, the happy means of a gracious revival and true regeneration in heart and life. Nor were the descendants of Ishmael forgotten, on whose behalf the venerated Father of the faithful so earnestly pleaded with his God: "Oh, that Ishmael might live before thee!" Among the Arab and other Mahometan tribes the principal languages spoken are the Arabic, Persian, and Turkish. In all these languages, either ancient versions have been reprinted, or recent translations encouraged. Among the latter is the translation of the New Testament in Persian, undertaken and—even to the sacrifice of health and life—accomplished by the late revered Henry Martyn, one of the most distinguished scholars of the University of Cambridge; which, together with several portions of the Old Testament more recently translated, was presented to the Persian Monarch, kindly received by him, and read by not a few of the noble and learned inhabitants of the kingdom.

And here it may not be improper to refer to the intimate and most benefi-

cial connection of Bible and Missionary Societies. Whilst the active labourers of the latter translate, circulate, and expound the Holy Scriptures, Bible Societies encourage and aid them in their sacred work by grants in money and printing-paper, and by supplying them, from their ample storehouse and reservoir, with the bread and water of life. How many Missionaries connected with various sections of the Christian Church, as well as other Christian gentlemen, stationed in the most diversified portions of the benighted heathen world, have spent, and are still spending, years of labour and toil in carrying on that most important but arduous task, the translation of the word of God into the vernacular tongues of large nations or of smaller tribes. To use the expression of one of them, the Rev. W. Keane, from Calcutta—"The Bible is to the Missionary the source of his daily strength and comfort; and the Bible Society is to all Societies in the land (India) the source from whence their armour is taken; and it moreover supplies life and energy to the Christian soldier in his daily toil." "It is the quiver," adds another Missionary, the Rev. J. Kennedy, in Benares, "from which he has to draw the arrow which he is to fasten in the hearts of the King's enemies: it is the weapon with which he has to level those mighty systems of superstition and image-worship, which he is to assist in overthrowing."

Thus, to select only a few specimens, translations of the entire Bible, or integral portions of the same, have already been effected in the Hindostanee, Hindee, Bengalee, Burman, Chinese, Mongolian, Mantchou, Sechuana, Malagasse, Tahitian, Rarotongan, and Samoan languages; and it is really affecting to learn, from a variety of documents lately received, with what eagerness hundreds, yea, thousands, even among those who had belonged to the rudest barbarians, have hastened to receive the Sacred Volume thus prepared for their use, not minding even long voyages by sea or journeys by land, bringing pieces of money in their hands, or offering some of the natural productions of their soil, as arrow-root, cocoa-nut oil, or seal-oil, in grateful return for the testimony of the Lord, which appeared to them more desirable than gold, yea, than much fine gold; at the same time pouring forth their thanksgivings and praises, first to God, and then to their earthly benefactors.

Though the Society, at its formation, was unsupported by those who occupied the highest places either in church or state, God was afterwards pleased to raise up on its behalf distinguished patrons, generous contributors, and active promoters from both, as well as from royal and princely families, who felt it an honour and privilege to consecrate their talents, rank, and influence, to so great and good a work; and though others, equally eminent in dignity and station, kept back, or even assumed an unfriendly or hostile position, yet the very opposition which this Society experienced from a variety of quarters was overruled by the Supreme Ruler of human affairs for its real good. By these means its members and friends were kept constantly depen-

dent upon Him, without whose sanction, support, and blessing, nothing is wise, nothing strong, nothing permanently successful: they were taught the important lesson, not to rely upon an arm of flesh, but constantly to look up for protection and guidance to Him who is the blessed and only potentate, King of kings, and Lord of lords; not to suffer themselves to be carried away by the delusive voice of human applause; not to sacrifice unto their net, to burn incense unto their drag, but to give all the glory to Him to whom alone it is due. Then they have found reason to thank Him, not only for every friendly criticism, but even for the most bitter reproaches; not only for every wholesome reproof where they deserved it, but even for the most unfounded misrepresentations of their actions, principles, and motives. Sensibly as they may have felt the necessity of deep and unfeigned humility before a holy and heart-searching God, who had pleased to vouchsafe great and unexpected success to their sincere, but yet imperfect exertions, they were led by their various assailants still more cautiously to measure all their steps, and more maturely to examine all their proceedings. For the more closely we are watched, and the more any errors or mistakes of ours are calculated to depreciate any great work in which we are engaged, the more earnestly we should pray for enabling grace to exhibit in all our transactions a happy combination of the simplicity of the dove and the wisdom of the serpent; even of that "wisdom which is from above, and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy."

Approaching, as we now do, the celebration of its JUBILEE, let us stir up our minds by way of remembrance; let us recal to our memories the past mercies of our God, and calmly reflect upon all the way in which He has led the Parent Society, with all its Branches. May He himself penetrate our inmost souls with a deep sense of our own unworthiness, and His unmerited goodness! may we forget none of His benefits; but abound in thanksgivings and praises to the primary Giver of every good and perfect gift! "O magnify the Lord with us, and let us exalt His name together!" At the same time, may we combine with these preponderating emotions of lively gratitude the feelings of unfeigned humiliation. Let us not conceal it from ourselves, that we have not done all we *ought*, or even all we *might*, in furtherance of so grand a scheme of true Christian benevolence. Let us honestly acknowledge, that we have not fully requited the immeasurable bounty of our God by corresponding exertions; that, slackening our zeal, we have suffered ourselves to be discouraged in our noble cause; that we have not invariably acted from the purest motives of true Christian simplicity and godly sincerity. Looking too much to man, and too little to God, we have lost sight of that perfect pattern and bright example left us by our blessed Lord, of whom His very enemies were constrained to testify, "Master, we know that thou art true, and

teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men:" let us, therefore, be "clothed with humility, for God resisteth the proud, but giveth grace to the humble."

Considering, also, the magnitude of our work, and that, compared with what has already been done, much more remains to be accomplished, "let us gird up the loins of our mind, be sober, and hope to the end." Many are the difficulties with which the universal diffusion of the word of God has to contend. Infidelity and superstition equally oppose it; human ingenuity is stretched to the utmost to counteract our efforts; carnal weapons of every kind are forming against us: but let not "the weapons of our warfare be carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Let us boldly, yet meekly, face our difficulties; never casting away our confidence, which hath great recompense of reward, let us first of all encourage ourselves in the God of our life and salvation, as David did in every emergency of his troubled life, and then mutually encourage each other to be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." The more busily the great enemy of God and man is employed in sowing, by his instruments, the seeds of discord, the more zealously let us endeavour, by every means in our power, to keep "the unity of the Spirit in the bond of peace;" the more cordially, disinterestedly, and generously, let us co-operate in carrying on this arduous, yet delightful enterprise of Christian benevolence: bearing and forbearing one another, mutually sacrificing minor differences: let our only provocation be "to love and good works," and our only strife and emulation, which of our various component parties may do the greatest amount of good to the bodies and souls of our fellow-men. And may the God and Father of our Lord Jesus Christ, who has hitherto so graciously maintained and strengthened this sacred bond of union and harmonious co-operation among so many thousands of the earlier and later friends and supporters of the Society, continue to preserve and increase this generous temper, disposition, and conduct, on the present most interesting occasion! "As we have many members in our bodies, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having, then, gifts differing according to the grace given to us, let us improve them for the edification of the whole body."

It cannot but strike every attentive observer of the Parent Society what numerous and severe bereavements, in all its departments and branches, it has had to sustain since its rise, and during the whole course of its progress. A Teignmouth and Bexley, a Porteus and Barrington, a Wilberforce and Henry Thornton, an Owen, Hughes, and Brandram, a Macaulay and Butterworth, a Richard Phillips, a Birkbeck, a Samuel Mills, and Nathaniel Robarts,

a Charles of Bala, a Tarn, and a Cockle, have all passed away, with many other distinguished Patrons, Officers, and useful Agents and active members of the Society. Are we not forcibly reminded of the declaration of the royal Psalmist—"As for man, his days are as grass, as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more." But how cheering, amidst this constant fluctuation of human things, is the consideration, that "the mercy of the Lord is from everlasting upon them that fear Him, and His righteousness unto children's children!" How elevating the assurance, that to all who loved their Bible, believed its doctrines, relied upon its promises, and obeyed its precepts—to all who lived by the faith of the Son of God, who loved them, and gave Himself for them—may be safely applied, what is so beautifully expressed in the Book of Revelation, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Yes, it may be confidently asserted of our dear departed fellow-labourers, that their earthly toils are all ended: they have fought a good fight, they have finished their course, they have kept the faith, they have won a crown of life and glory. But as for us, let us follow their footsteps; let us sow in the Spirit; let us never be weary in well doing, for in due season we shall reap, if we faint not. At the same time, let us wrestle with God, with whom is the residue of the Spirit, that He the great Lord of the harvest, may send forth a fresh host of vigorous and faithful labourers into His harvest, encouraging them by His cheering words, "Lift up your eyes, and look on the fields, for they are white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto eternal life, that both he that soweth, and he that reapeth, may rejoice together."

It is both affecting and cheering to observe, when Moses called upon the people of Israel to present their offerings unto the Lord for the building and service of the tabernacle, with what stirring of the heart, and willingness of spirit, the rulers and the ruled, the rich and the poor, both men and women, hastened forward to bring their bracelets and ear-rings, and rings, and tablets, all jewels of gold; the women, what they had spun of blue, and of purple, and of scarlet, and of fine linen; and the rulers onyx stones. Still more ample, yea, munificent, were the offerings of gold, silver, brass, iron, wood, and all manner of precious stones, which king David, with all ranks and classes of his people, prepared with all their might for the building of the house of God; so that it could be truly stated, "The people rejoiced, because with perfect heart they offered willingly unto the Lord; and David the king also rejoiced with great joy." Oh, may such bright examples, set by the ancient people of God, prove a mighty stimulus and powerful encouragement to all Christians of our day, and especially to the friends of our Society, in this Year of our Jubilee,

to follow such noble acts of devotedness to the service of God, and to enter into the very spirit of that truly sublime and admirable prayer, offered up by that aged monarch (1 Chron. xxix. 10—18)—"Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

JUBILEE

OF THE

British and Foreign Bible Society,

1853.

A PLEA FOR THE BENEVOLENT FUND.

THE Committee have long felt the importance of further consideration being given to the case of those who have been for a longer or shorter period in the employ of the Society, without having been able to make adequate provision for themselves when disabled by sickness, accident, or age, or, in the case of death—perhaps sudden or premature—for their families.

Unwilling to divert from the direct purposes of the Society any part of the funds contributed towards its benevolent and sacred objects, the Committee have been restrained from rendering such assistance as they could have wished in the circumstances above referred to. Hitherto they have confined themselves to particular instances of great emergency, and, in these, to a small temporary relief only, chiefly in the form of a continuation of the salary for a few weeks or months, trusting to private benevolence to meet somewhat further those urgent claims to sympathy and aid. And they are happy to think, that in this way they have been enabled, especially in a few prominent cases, to lighten the woes of indigent widowhood, and to make some provision for the immediate necessities of young and fatherless children. But it is clear that the resources of private contribution cannot be regularly relied upon, and ought not to be too frequently taxed, especially as the application in such cases is necessarily restricted to a small circle, for the most part consisting of the same individuals.

There is one class of deserving and meritorious persons, not exactly in the employ of the Society, but still most usefully occupied in doing its work. Allusion is here made to the Colporteurs on the Continent, who have been hitherto almost entirely excluded even from the above limited and precarious assistance. The regulations under which they are placed are very strict, their wages being suspended whenever their work is stopped,

whether by private or even political causes. Hitherto it has not been thought well to extend extra relief to them or their families, lest they should be lured to the work, not for the "work's sake," but by the prospect of such future benefit; nor is it wished, by any provision that may be made, to foster such expectations: but there have been cases, some of which are found at the close of this Appeal, in which it would have been very grateful to the feelings of the Committee, and scarcely, they think, exceeding what was due from the Society, to have administered, at least temporarily, towards the mitigation of pressing and urgent wants.

To such purposes as the above a special and *reserved* Fund has been thought to be highly desirable, not with the view of establishing general and permanent claims upon it, but that the proceeds may be appropriated, from time to time, at the discretion of the Committee, who will judge of each individual case by its own merits.

It has been further thought that the YEAR OF JUBILEE is a very appropriate occasion for commencing such a Fund, which, when once instituted, may, it is hoped, be subsequently augmented by the special contributions of benevolent and Christian friends, who may feel themselves moved to adopt this mode of soothing the anxieties, and meeting the needs, of some of the more humble and retired, but laborious and devoted, servants of Christ, and useful fellow-helpers in the work of the Society.

In immediate connection with the institution of the ancient Jubilee we meet with the Divine command, "If thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him, yea, though he be a stranger." And when, with evident allusion to the Jubilee, the prophet speaks of the acceptable year of the Lord, this is included among the benefits by which it was to be distinguished—to "comfort all that mourn."

Perhaps we can furnish no better evidence of our gratitude to Almighty God for the remarkable blessing which has descended on the Society, than by the expression of our sympathy with the families of those by whom its labours have been carried on, and its distributions have been effected.

Whatever measures may be taken in connection with the Jubilee for the wider circulation of the Scriptures, it cannot be doubted that such an offering will be acceptable to Him who styles himself "the Father of the fatherless, and the Judge of the widow," supplying, as it does, a practical illustration of the Holy Book which the Society circulates, in which we find it solemnly declared, "Pure religion, and undefiled before God and the Father, is this, —to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

CASES.

The space being limited, a few Cases only can be furnished, with a view to illustrate the preceding statements, and to strengthen the Appeal now made.

LADAM, the Paris Colporteur.—He entered the army in 1812, and quitted it in 1815. From this circumstance in his history he was sometimes called the old Napoleon soldier. He was converted in 1820, and from this period he devoted himself to the work of Bible Colportage, and was privileged to put in circulation nearly 12,000 copies of the Holy Scriptures. In 1839 he entered the service of the Bible Society in a more direct manner, and from that time his labours were most abundant. In almost every place where this faithful Colporteur went, individuals were awakened, and the establishment of several Protestant congregations may be regarded as the result of his efforts. He suffered for a considerable time the most excruciating agony from cancer in the face; and in the year 1846, after having devoted twenty-six years to the work of spreading the Holy Scriptures, he fell asleep in Jesus, leaving a widow totally unprovided for, and in truly distressing circumstances.

DUSSAUSSORY.—This active and zealous Colporteur disposed of 6000 copies of the Scriptures between November 1842 and August 1846. His activity and zeal frequently induced indisposition, but immediately on recovering a little strength he applied himself to his work with renewed ardour. The excessive fatigue attending his labours during the heat of summer brought on disease. At length he was compelled to give up his work, and repair to the hospital of St. Joseph at Moulines, where he died a happy death, leaving a wife and children with very scanty means for their future support.

GRASSARD.—The following letter was sent by this Colporteur to M. de Pressensé in December 1846, detailing his great afflictions and distressed circumstances:—

"Dear Brother in Christ,—I address you for the purpose of making known to you my present troubles. God has thought fit to try me in an extraordinary degree. My family consisted of seven persons, namely, my mother, my wife, myself, and four children. The Lord has visited our village with a sickness called the dysentery, which has carried off a great number of persons. All the inmates of our house were attacked together. Lissa, aged ten and a half, died on the 26th of August; my son Apollos, eight years old, fell a victim to the disease on the 31st of August; another

son, Henry, aged thirteen, died September 6th; and my dear wife followed on the 10th of the same month. My aged mother, who is labouring under the disease, seems scarcely able to hold out many days longer; but my youngest child, twenty-two months old, begins to get somewhat better: this is the case with myself also, though I am still very weak. From what is here stated, I leave you to judge of my situation. Independent of the grief into which I am plunged, the heavy expenses attending the sickness of my family have reduced me to want. I trust you will not forget me but bear in mind the words of the Apostle—'Let us do good unto all men, and especially unto them who are of the household of faith;' and consider my case as that of a person who is not only one of your brethren in the faith, but also one of the labourers of your Society. It is a great consolation to me to know that my dear wife is with the Lord, having died in the faith. She was nearly forty years old, and the Lord in mercy called her to the knowledge of himself at the age of seventeen. She was brought to hear the Gospel at the time when M. Pyt and the worthy Ladam were amongst us.

"(Signed) HENRY GRASSARD, Colporteur."

OSÉE DERBECQ, a Belgian Colporteur.—At the age of twenty-two he was drawn as a soldier into the Royal Guards, and at the fall of Charles X., his regiment being disbanded, entered into the service of Admiral ver Huell as butler. The admiral highly appreciated his Christian character. In 1839 he was appointed Colporteur, and the Bible Society never had a more zealous and faithful servant. His whole soul was absorbed in his work. The Lord blessed him with a most remarkable degree of success. It is calculated he distributed at least 18,000 volumes during his eleven years' service, and offered the Scriptures to more than 200,000 persons. His deep-toned piety and profound humility made him a welcome visitor wherever he went; and many persons who had persecuted him became afterwards his warmest friends. His discussions with the Roman Catholic priests and their adherents were full of holy boldness and faithful testimony to the grace of God. A Colporteur, who visited one of his old fields of labour, wrote thus—"Derbecq had been here, and had penetrated, as everywhere else, into the most humble cabin. Every moment my heart is pained at the thought of his death, when I see the esteem in which he is held by the inhabitants of this province, who have been for a long time awaiting his return."

In more than one locality, where now there is a flourishing congregation, he was the sower of the seed.

In June 1847 the commencement of consumption took place, and, though under much bodily suffering, he continued his work until September 1848: afterwards he had a donkey to carry his books, and he persevered as long as he could. During his illness he frequently complained of the hard and unfeeling state of his heart; but when he died his soul was full of bliss.

He addressed each of his relatives, and to his children his expressions were most affectionate and edifying. He gave excellent and faithful counsel to the minister, exhorting him not to be cast down by difficulties, but to pray without ceasing. Having requested all to withdraw except his wife, he advised her what to do as to the education of the children, gave directions about his funeral, and sent affectionate remembrance to the Agent of the Bible Society at Brussels. He fell asleep in the Lord on the 3d of May 1850, at the age of forty-two. His death made a lively impression on those around him, and was a source of great edification. His funeral was numerously attended. He was called "the king of Colporteurs;" and it may be truly said, he died a martyr to the Bible Society's work.

He left a wife and four small children almost destitute; and after the death of Mr. Maton, her father, who is now upwards of eighty years of age, she will have nothing to subsist on but the proceeds of a small orchard.

JUBILEE

OF THE

British and Foreign Bible Society.

1853.

BIBLE COLPORTAGE ON THE CONTINENT.

BY AN AGENT OF THE SOCIETY.

A BIBLE SOCIETY for the *whole world* was the blessed object proposed in 1804 by the founders of the BRITISH AND FOREIGN BIBLE SOCIETY: that noble end has been steadily kept in view by those friends who have since continued to direct the labours of this excellent Institution. Other papers will give a faithful and full account of the manner in which the Master of the harvest has been pleased to bless the seed sown throughout the *whole world*. These lines are intended to set forth the Society's efforts on the Continent of Europe, and more especially those carried on by means of *Colportage*.

From its earliest days the Committee of the Bible Society sought to extend the circulation of God's word on the Continent, by engaging in this delightful work such persons as were willing to aid it, either individually, or by forming themselves into Bible Societies, or Associations. Agents from the Parent Society visited the Continent, and entered into correspondence with ministers, and other friends able to work in the good cause. Editions of the Scriptures were put to press, and, comparatively, a wide dissemination was the happy result. As years rolled on, the Lord opened other and wider doors for the Society to make new efforts; and, with the deepest gratitude to God, the Committee embraced the opportunities as they were offered.

ORIGIN OF COLPORTAGE.

The exertions of the Continental Bible Societies, and of private Christians, supplied, to a certain degree, the wants of Protestants; but the necessities of the Roman-Catholic population were almost entirely neglected.

Throughout all the Continent Popery and Infidelity reigned. The former hides the Bible; the latter rejects it. A new agency was required to meet these adversaries, and to counteract their deadly influence. God "hath chosen the weak things of the world to confound the mighty;" a most striking confirmation of which has been furnished by the Holy Spirit's blessing on the labours of those who literally "go out into the highways and hedges."

From their humble rank in society, the Colporteurs have a free entrance among the great mass of Roman Catholics, who more willingly listen to

one of their own class than to a Minister of the Gospel. "*Their* acquaintance with the Bible proves to all that the truths of salvation, so profound in their nature, are, nevertheless, comprehended and believed by the simplest person, who sincerely and cordially receives them with humble prayer for the teaching of the Spirit of God."

COLPORTAGE IN FRANCE.

During the year 1830, some friends in France, encouraged by the liberality of the British and Foreign Bible Society, sent out two or three *Colporteurs*,* or *hawkers*, of the Scriptures. It was very quickly manifested, by the success with which the Lord blessed them, that the system of *Colportage* was pre-eminently the one suited to the Continent of Europe.

At first the Colportage was only employed on a small and very cautious scale; but in a few years the circulation of the Scriptures had so increased through its means, that in France, where the system was first tried, the issues became as many, in one year, as they had been during the preceding four. In 1833-34 the number of Scriptures circulated by Colporteurs was only 8000 copies: in 1835-36 nearly 45,000 copies were sold by the one hundred and fifty Colporteurs who were at work.

It was not until 1837 that Colporteurs were engaged in France by the British and Foreign Bible Society. Before that time those useful labourers had been sent out by the Paris and Geneva Evangelical Societies, or by the Geneva Bible Society; the British and Foreign Bible Society supplying them with the Scriptures at a very reduced price. The inconveniences which arose from the Colporteur's taking religious Tracts with him, led Mr. de Pressensé to beg the Committee in London to send out Colporteurs expressly on the Society's account.

The wisdom of such a step is most visible. The Colporteurs employed by the Evangelical Societies not only sell religious Tracts, but are frequently itinerant preachers. The Tracts, however good, gave the priests a certain advantage in opposing the Colporteur. They said to the parishioners, "The offering you the word of God is only a cloak to cover the Colporteur's sinister designs of protestantizing you. His Tracts are full of poison; and under pretence of reading the Scriptures with you, he will instil into your minds the most frightful heresies."

When Mr. de Pressensé, in 1837, made an appeal to only a very small number of Churches in France, for such men as were fitted for the important post of Bible-Colporteur, he received one hundred applications. "It would have been a matter of difficulty, twenty years before, to find a dozen Bible-distributors truly qualified as such, even if they had been sought for among *all* the Churches in the country." One half the number of those who offered themselves as Colporteurs formerly belonged to the Roman-Catholic Church. "That which principally induced these brethren to tender their services to Mr. de Pressensé, was the urgent need they felt of putting into the hands of their countrymen that Sacred Volume by which they themselves had been delivered from the bonds of error and superstition, which had led them to a knowledge of the truth, and now rendered them perfectly happy." Forty-four were chosen; and in four months they sold nearly 45,000 copies of the Scriptures: the distributions by Colportage for

* From *col* (the *neck*) and *porter* (to *carry*). The Colporteur carries his books in a leather bag, slung over his shoulders.

that year, 1837-38, were above 60,000 volumes. In 1847-48, 101,430 copies were disseminated; making a total of 1,237,820 copies of the Scriptures circulated in France by Colporteurs within fifteen years! The number is now increased to 1,692,988 copies.

COLPORTAGE IN BELGIUM.

A similar success has attended the exertions of the BRITISH AND FOREIGN BIBLE SOCIETY in Belgium. In the year 1834 Mr. Tiddy, visiting that country on private business, was led to ask for a grant of Flemish Scriptures. Having quickly disposed of the Testaments confided to his care, he made a further application to the Committee. Taking a man with him to carry his carpet bag, he went into the villages near the town in which he resided, and with great success offered the Scriptures for sale from house to house; so that the Society's remaining stock of Flemish Testaments was quickly disposed of. In 1835 Mr. Tiddy returned to Belgium as the Agent of the Society, with authority to take such measures as should appear best calculated to increase the circulation of the word of God in that hitherto *doubly-barred** country. At first there was great difficulty in finding Christian men fitted for the task; but the Lord, "who is wonderful in counsel, and excellent in working," soon removed that obstacle, and accorded a remarkable degree of His blessing to the Colporteurs' labours. In March 1837 a distribution of 11,218 volumes was reported. The issues in 1838 were 20,548 volumes; 17,129 of which were by means of Colportage. The total number of Scriptures circulated in Belgium to the present time may be stated at 196,000 volumes.

COLPORTAGE IN HOLLAND.

In Holland, which is mostly considered as a Protestant country, the system of Colportage has also proved itself to be admirably adapted for securing an extensive circulation of God's holy word. "The Netherlands Bible Society was one of the earliest in the field of Biblical labour on the Continent of Europe;" but its distributions were carried on without the aid of Colportage, amounting to about 12,000 copies per annum; and many of these were distributed gratuitously.

In 1844 the BRITISH AND FOREIGN BIBLE SOCIETY began the Colportage also in that country, convinced that God's favour would attend the system there, as it had done in Belgium and in France. Many persons in Holland were very doubtful, at first, whether the Colporteurs would be allowed to carry their Bibles about the street! Some said it would shock the feelings of the Dutch Protestants to see the Scriptures hawked from door to door for sale! Others feared it would so irritate the Roman Catholics as to provoke a collision; but all these fears and prophesyings came to nought. The practical utility of the system was quickly manifested by the rapid and extensive sales which were made. The most timid were encouraged, the fearful rejoiced, and all the friends of Bible circulation felt a lively gratitude to the Author of every good and every perfect gift for the great success which attended the work. In five weeks after the Colporteurs had begun their labours, nearly 10,000 copies of God's word had been sold: this number could have been easily doubled had there

* Expression of the Rev. A. Brandram, when Mr. Tiddy's first application for a grant was made, and referring to the great difficulties with which the circulation of the Scriptures had to contend.

been sufficient stock provided to supply all the demands. The desire to buy the Scriptures was so urgent in one town, that the Colporteur's house was besieged oftentimes till eleven o'clock at night, and by persons of every age and of every rank.

In 1844-45 above 46,000 volumes were circulated in Holland. The next year the distributions reached the astonishing number of 76,515 volumes; and to the present time no less than 324,000 copies of the word of God have been disseminated in that country. This remarkable circulation has not been obtained by diminishing the distributions of the Netherlands Bible Society: on the contrary, these have been nearly doubled in amount. Stimulated by the extraordinary sales of the Colporteurs, its Committee was aroused to increased action: new and cheaper editions of the Scriptures were brought out with better paper, printing, and binding. Instead of a gratuitous distribution, as formerly, a system of sales at reduced prices was adopted, which measures being energetically seconded by the Branch Societies in Holland, the result was, as already stated, an increase of double the amount of sales.

COLPORTAGE IN GERMANY.

The Committee of the British and Foreign Bible Society, witnessing the wonderful success of their Agents in those countries in which they had introduced the Colportage, embraced the first favourable moment which was offered them to make trial of it in Germany. It was not, however, without great trepidation, they entered, in August 1847, on this part of the Bible-field.

Many were the difficulties with which the first efforts to colport the Scriptures in the Rhenish Provinces had to contend. It is true, the Berg Bible Society had sent out Colporteurs from the year 1832; but they were in connexion with the ecclesiastical authorities of Elberfeld, and consequently in a different position to that of regular hawkers of Bibles and Testaments.

This was a new work in the eyes of the magistrates, and the Colporteurs had considerable difficulty in getting the necessary licences; but when they were fairly at work their sales became most encouraging. The following table will show how the circulation from the Cologne Dépôt has gradually increased, a large portion of which belongs to the Colportage:—

From 1847 to 1848, 9493 volumes; 1848 to 1849, 28,089; 1849 to 1850, 48,344; 1850 to 1851, 55,082; 1851 to 1852, 68,014, or 209,022 volumes; and if the sales effected up to the present moment are included, the total amount will not be less than 270,000 copies.

In May 1848 Dr. Pinkerton began to send out Colporteurs into that part of Germany confided to his care, who met with the same cheering reception as had elsewhere been the lot of their fellow-labourers. "Some of the very Governments, which were before most opposed to a system of Colportage, then granted the Colporteurs legal permission to carry on the work under their protection."* The sales effected between May 1848 and March 1849 amounted to 26,699 volumes; the next year the Colporteurs sold 40,426 volumes; the year following 32,157 volumes; and 20,169 in

* By an order of the Prussian Government, dated 9th of June 1849, licences are generously granted *duty free* to *Bible*-Colporteurs. The price of a licence is about 1*l.* 16*s.* per annum

1851-52: making a total of nearly 120,000 copies of the Scriptures in less than four years!

EXTENT OF THE COLPORTEURS' LABOURS.

It has thus been shown that the BRITISH AND FOREIGN BIBLE SOCIETY traverses the Continent of Europe, from the shores of the Mediterranean to those of the Baltic, with a band of zealous and valiant followers of the Cross. "Their weapons are not carnal, but mighty through God to the pulling down of the strongholds of Satan;" and "sharper than any two-edged sword." Unfurling the Gospel banner, these faithful soldiers go forth more than conquerors through Him that loved them, and gave Himself for them. Their song is, "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight." They believe, and therefore speak, the love of Christ constraining them.

Could this little band be viewed at work, their every step followed, what interesting scenes would be discovered, what cheering prospects revealed! If placed on an eminence sufficiently elevated to see every effort put forth during the day, and yet near enough to hear each Colporteur's witness for the truth, how would the Christian's heart rejoice, and his soul go forth in earnest, ardent supplications for the blessing of the Holy Spirit! Well, there is One, sufficiently high to see, sufficiently nigh to hear! One to whom every feeling, desire, struggle, and difficulty is known, the great Captain of our salvation, the Bishop and Shepherd of the Church of God! And will He not bless the efforts made to spread the knowledge of His holy name?

The Annual Reports published by the Committee of the Bible Society contain abundant evidence that their labours are not in vain in the Lord. It is true, the Bible Society does enter into the full reward of its work, its Colporteurs sow the seed, the Agents of the Evangelical Societies reap the harvest. Wherever on the Continent the Scriptures have been freely circulated and read, urgent demands for Evangelists and Teachers have speedily followed.

RESULTS OF COLPORTAGE IN FRANCE.

Mr. de Pressensé, in his Report for 1844, writes—

"After the visits of several of our Colporteurs through a large district of the country, embracing more than a hundred communes, a lively interest manifested itself, not merely for the reading of the New Testament, but also for a practical adherence to the truths revealed in it. Our Colporteurs, being unable to satisfy these fresh wants without overstepping the instructions laid down for them, were followed in their operations by Evangelists. Two persons of this description accordingly entered upon the field hitherto occupied by our Bible distributors, and were received with an eagerness and a welcome truly astonishing.

* * * * * *

"In a different part of the country, an extensive commune, consisting of more than six hundred inhabitants, assembled together, *en masse*, after a visit paid to them by a Colporteur, to declare themselves favourable to the Protestant religion.

* * * * * *

"What is more particularly gratifying is this, that whereas the operations of the Colporteurs are not confined to one place, but extend over a

large district, the sensation brought about by a desire to adhere to the truths of the Gospel has also reached several other communes. In two small towns a considerable number of the more enligh ed class of the inhabitants have openly declared that, if the Protestant worship be established in the locality, they will cheerfully unite with it.

"In another part of France, wholly distinct from that mentioned before, and comprehending an extensive range, inasmuch as two of the principal departments are included in it, the inhabitants of several communes, after being visited at various times by our Colporteurs, came to a resolution to follow the advice which they gave them. Accordingly they invited a Minister of the Gospel, who resided at no great distance, to come to them for the purpose of instructing them in the Protestant religion, which they were desirous of embracing. The authorities there, however, far from approving of such a movement, did all in their power to put a stop to it; but so little success did they meet with, that their opposition only served to induce the inhabitants to declare themselves more strongly in favour of Protestantism. Several small but interesting congregations have already been formed among them."

This spirit of inquiry has not diminished in France, as an extract from the Society's Report of last year will abundantly show—

"You may recollect that I have already informed you that I had despatched to the arrondissement of Mamers the same Colporteur whom the Lord was pleased to make use of for commencing the important movement in the department of the Yonne, which was attended with so much blessing. I mentioned, also, the great facility with which the Holy Scriptures were sold in that arrondissement, and the urgency with which our Colporteur was entreated to hold meetings for the purpose of expounding the Scriptures. Not feeling at liberty to act contrary to the spirit of the regulations imposed upon him, our friend declined responding to their entreaties, and continued as before to prosecute his calling as a Bible Colporteur, taking care, however, to request the assistance of the Rev. Mr. Audebez. This worthy Minister immediately repaired to Mamers, and soon felt convinced that there existed there the elements of a great work of evangelization. Two days after his arrival, he preached in an apartment, that could scarcely accommodate 200 persons, to more than 400 individuals, squeezed together almost to suffocation, who, nevertheless, listened to him with the deepest interest and the most marked attention; while around the place 400 or 500 persons were stationed, who eagerly sought to catch a few of the speaker's words.

"A fortnight after this interview with the Rev. Mr. Audebez, our Colporteur wrote to me to say, that, so far from the interest awakened in behalf of the Gospel being diminished, it was generally increasing around him, and that a petition had been drawn up, addressed to the French Evangelical Society, applying for a regular minister."

"A circumstance," writes our friend, "which proves to me that there is a necessity for acceding to their request is, that the number of those is daily increasing who purchase the Sacred Volume for the purpose of gaining instruction from it, relative to the salvation of their souls. Thus, a woman, who, according to general report, had for a long time led a wicked life happening recently to meet me in the street, and seeing me with a Bible in my hand, accosted me by inquiring what kind of book it was. 'The word of God,' returned I. 'The word of God!' said she: 'can it be the same

book out of which *le bon père Protestant* read to us the other day? If so, I must buy a copy; for though I myself cannot read, I shall meet with some charitable neighbour to read it to me; and I feel an absolute compulsion to wish to know all that is contained in that book.' In fact, from that very day this woman has been constantly on the look out for some friendly reader, and has been so fortunate as to meet with two or three regularly in the course of the day. She is very careful to indicate, by certain marks, the passages which have particularly struck her, or from which she has derived comfort. In one place you might see a ribbon, in another a piece of thread; again, a dried leaf, or a tiny scrap of paper; here a page fully doubled down, there another doubled down at the corner above, or another at the corner below: and so well is she acquainted with the meaning of each mark, that she will at once desire you to read the particular passage to which it refers, intimating that at it you will find such and such a subject.

"The petition got up by the inhabitants of Mamers, of which I have just now spoken, has arrived in Paris, and is, I assure you, a most interesting document. The parties who have signed it, consisting of 109 persons, mostly heads of families, are very plain on the subject of their spiritual state; declaring candidly that they are destitute of true religion—that hitherto they had been professed infidels, but that since the New Testament has come among them they have been brought to see that they are in a perilous condition, from which it is necessary that they should be delivered."

RESULTS OF COLPORTEURS' LABOURS IN BELGIUM.

Perhaps Belgium offers a still more remarkable proof of the importance of Bible circulation by Colporteurs, as it was for some time the only instrumentality at work, and gave rise to all the Missionary exertions now carrying on in that Popish country. There are, at the present moment, in Belgium, thirteen or fourteen Protestant congregations, consisting of at least three thousand proselytes from Popery, not one of which existed when the Bible Society commenced its Colportage in 1835. Several Day and Sunday Schools have also been established.

The following is copied from the Annual Report of 1843, pages lix. and lx.—

"One of my Colporteurs," writes Mr. Tiddy, "who used formerly to colport in the neighbourhood of Charleroi, returned last week to the field of his former labours. He says he is filled with admiration at the work going on there. The word of God has not been distributed in vain. Those who once were amongst the foremost to ill-treat him when he offered them the Bible, are at present the most zealous followers of the Gospel. As soon as they heard that the Colporteur was in the town, they sent word to him to be sure not to go away without calling on them. A minister writes that the movement is most extraordinary: the rooms inside are crowded when he preaches, and he has had in one place six hundred people outside the doors and windows. He says there are a hundred places where he could preach, if he had time and strength.

* * * * * *

"That you may fully appreciate the blessing God has granted us, I must recall to your memory that, from the first, our Colporteurs regularly visited Charleroi and its environs: month after month they colported, and always

with increased success, till at last every village was stocked with Bibles and Testaments. This brought the people to make diligent inquiries after the truth. * * * Many pressing demands were made for personal instruction.

* * * * * *

"When the minister was fixed there, he found the fallow-ground broken up. * * * It was easily seen who amongst the people had been accustomed to read the word of God, and who had not: there was a most remarkable difference between them; the former being so much more easily instructed in the word, their views being clearer and their faith stronger."

In one of the largest towns of Belgium a most flourishing congregation exists, whose origin may be ascribed, instrumentally, to the colportage. A Roman Catholic possessed an old edition of the Bible, read it carefully, and was soon convinced of the errors of his Church. He tried in vain to persuade his son to study the Scriptures, until one day the priests preached very violently against the Bibles sold in the market by a Colporteur. He would not believe his father's assertions, that his and the Colporteur's Bibles were alike. The son purchased a Bible, examined it with his father, found it the same. His confidence in the priests was shaken: he read further on, and at last renounced Popery. He was quickly followed by his sister, who had been a still greater bigot. These three persons regularly read the Scriptures, and on Sundays met together for worship; which being known to some friends in another town, a minister was placed there, and this family was the nucleus of a congregation now numbering three or four hundred persons, all of whom, with one or two exceptions, are proselytes from Popery.

A Colporteur, labouring in the village of W——, sold a Bible to a Roman Catholic, who became so interested in its contents as to spend the greater part of his spare time in reading it. The priest attempted to dissuade his parishioner from studying *that* book, as it was not a faithful version. He asked if there was a faithful one to be had. "Yes." "Then purchase a copy for me," replied the man; "for I am determined to have one, if I sell my best coat to buy it." As often as the priest was asked for the Bible, he made excuses for not furnishing it; till at last, the man's patience being tired, he determined to read the copy he possessed. His eyes were opened by the Spirit of God, he left the Church of Rome, frequented a Protestant Place of Worship in an adjoining village, and became an active and zealous Christian. His efforts to spread the knowledge of the Saviour's name have been abundantly blessed. He gathered round him some other Roman Catholics, and for several years they met together in hired rooms to read the word of God; but their Roman-Catholic landlords, one after another, obliging them to leave their Places of Worship, and at last, unable to find a convenient room in the village, they determined on building a small Chapel. They are all persons belonging to the working class, and yet they purchased the ground on which their Chapel stands. They helped with their own hands to raise the house of prayer. One sent wood, others stone, others gave a day's work; so that the Chapel was built at comparatively a small cost. Some friends in other parts of the country, as well as in England and Holland, hearing of their faith and zeal, gave them money. The person referred to as being at the head of this movement has now given

up his place of engine-driver in an iron foundry. During the week he holds a School in the Chapel, and on Sundays he preaches the Gospel. This he does gratuitously, his sister keeping a little shop in order to provide him and herself with their daily bread.

"A gentleman near B—— employed a man who was a regular reader of the Bible. This coming to the knowledge of the priest, he induced the master to forbid the reading of the Scriptures. The gentleman said, 'If you continue to read that book, you shall not work for me.' 'Very well,' replied the man, 'I shall not give up my Bible;' and, gathering his tools together, he was going away. 'Stop,' cries the gentleman, 'I must pay you.' 'No;' answered he, 'if another man does the remainder of the work he will charge you as much as if he had done the whole, and I do not wish you to lose any thing by me.' The gentleman, struck with such language, began to think that the book could not be so very bad, and desired to see it. In the mean time the priest came by. The man asked him if he had the true word of God. 'Yes,' answered the priest. 'Then let us compare it with mine,' replied the workman. The gentleman gladly agreeing to the proposition, the priest fetched his Bible, and, comparing it with the other, both were found word for word the same. Great was the astonishment of the gentleman, and equally great the confusion of the priest, who had nothing to reply when asked, 'How can you dare to preach against a book which you acknowledge to be the word of God?' The man was quickly sent back to his work, with full permission to study the Bible: the gentleman also promised to read it."

"A poor woman of L——, had been much persecuted and ill-treated by her husband, because she read the Bible and attended Divine Service in the Protestant Chapel. One day he took the Testament she was reading and dashed it into the grate. She plunged her hand into the fire and withdrew the book, saying, at the same time, 'I am your wife; I know that I must obey you, and will do so: you have a right to command me; you may ill-treat my body as much as you please, but you shall never use the word of God in such a manner: before you burn my Testament, you shall kill me.' The result was, that the husband not only softened down, but read the Scriptures for himself, and, with his wife, now attends the house of God."

Could we here record the heart-rending scenes which sometimes present themselves to the Colporteurs, many a tear would drop from the Christian's eye. As the humble servant of God has stood in the presence of some poor afflicted sinner, and pointed him to "the surer word of prophecy," he has heard confessions of guilt, and tales of afflictions and sorrow, which have brought both to a throne of grace to cry for mercy.

The following is from a Colporteur's report—

"I have spent some blessed hours and received much comfort at the bed-side of the sick. * * * *

"I entered a hut of misery, but, at the same time, of glory. I found an aged father fast wearing out by consumption; his daughter, a young woman of twenty-two, deformed by cramp and convulsions. She could scarcely move her hands. Near her sat a boy twelve years old, also in a decline. There was another daughter, who attended on the old man. The house was a picture of poverty and misery. Though this man is a Roman Catholic, yet, when I entered, he was reading a beautiful hymn from a Protestant hymn-book. He is a believer, and has felt the power of the word of God. In answer to some remarks, the poor cripple said, with the

greatest simplicity, 'When I go to heaven, Jesus will heal me.' * * In another house a woman expressed her joy at the fine books, for now she could read again. The print of her old Bible was so small that she had been for a long time deprived of the pleasure of reading it. She felt much indebted to the Society. * * * I next went to the military guard in the market-place, and sold several books to the soldiers who were lounging about on the benches. 'Hearken,' said one, 'I will not play at cards any more; I am going to read this book, that is much better.' 'Mind you don't get holy too fast,' was the answer of another soldier. 'I can give you capital advice against becoming holy,' I replied; 'If you are afraid of that, pray to the Lord Jesus every day on your knees for the pardon of your sins, and read this book diligently: this is a tried remedy against getting too holy.' * * * As I stepped into his house I heard a man, on a sick bed, reading these words, 'The Lord is my Shepherd, I shall not want.' I added, 'He maketh me to lie down in green pastures, He leadeth me beside the still waters, for His name's sake.' His daughter had met me a few days before, on her way to school, and had bought a Testament and Psalms. 'So, you are the man who sells these books?' he exclaimed. 'I have not been able to read the Bible for a long time, my eyes being very weak; but this I can see to read. It is my constant companion. I am really much indebted to you.' 'Not to me,' I said, 'my good friend, but to the English Bible Society, which sends me.'

"A little before Christmas, a lady bought a New Testament. She always stopped when she came to the name of Jesus. She detested this name, and could not bring herself to pronounce it; yet, as the little book was an elegant one, she kept it nigh at hand, frequently took it up, and almost unconsciously read a few lines. After a while she began to feel alarmed at what it contained. Her heart was full of fear and trembling. Many an hour had she spent before in reading novels, but now she could relish these no more. This change was soon observed by her friends, and, feeling anxious to drive away the fits of melancholy, they took her daily to theatres, balls, and other worldly amusements. But in vain. Her anxiety still increased, and at last she resolved to put an end to her miserable existence. Already had her wandering eye measured the depth of a neighbouring pond, when God mercifully interposed, and drove her back to her home, bewildered and affrighted. 'It is that horrid book which has brought me to this state of misery,' exclaimed she, seeing the New Testament on the table: the next moment it was hurled into the fire. But, woe unto her! those flames increase her anguish, and kindle a fire within which threatens to consume her. She takes up a hymn-book, but there again is that fearful name of Jesus. At last she has recourse to novels, and prays God to give her rest through these books, which she once read with so much pleasure! But a voice within cries, 'How dare you lift up your eyes to God, whose holy word you have burnt?' She sees the sparks still flying upwards, as for vengeance, her agitated mind pictures herself in the midst of flames, ready to consume her guilty soul. This is more than she can bear; she sinks on her knees and cries, 'For Jesus' sake, have mercy on me, O God, and deliver me from this torment!' Her prayer was heard; she rose up full of peace and hope. Her daily walk is a proof of her resurrection. But she cannot forgive herself for having cast into the flames that which she now knows to be the precious word of God."

CHARACTER AND NUMBER OF THE MEN EMPLOYED AS COLPORTEURS.

Some short time since the Colporteurs employed in the North of Germany were called together, and underwent an examination of at least two hours. The friend who examined them reported to the Committee of the Parent Society that "their answers would have done honour to students of any theological college he knew."

Their kind, frank, and pious conversation commends them to those to whom they offer the Scriptures, and frequently there is a degree of readiness to open the heart to the simple Bible-seller that would not be shown to a minister, nor even to a Christian friend of the neighbourhood.

It is calculated that one of these excellent men offered the Scriptures and spoke of their contents to more than 200,000 persons! He had been colporting eleven years before he died, and sold at least 18,000 copies of the word of God. When it is remembered that the Society employs on the Continent from 100 to 120 Colporteurs, the extent of good done directly and indirectly must be incalculable: eternity alone can reveal it.

There is another feature in their labours well worthy of the most serious attention. No town, no villag., no street, no house, no family in a country can remain unvisited! Rich and poor have alike the Scriptures presented to them; the attention of each is equally called to their all-important truths.

Time would fail to tell of all the good accomplished by the daily and self-denying labours of those devoted men. No wretchedness is too great for them to visit—no opportunity lost of pointing the sinner to those "holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus." Surely no plan could be adopted so effectual for seeking out those who lack knowledge; no mission more blessed could be confided to man. However painful may have been the discoveries made, the balm which has been poured into the wounded heart by the often reiterated visits of the Colporteurs, has filled their own souls with joy, and constrained them to continue their valuable services, in spite of every difficulty. They are men of God, deeply read in the Scriptures, and having a practical acquaintance with their power, they are able to speak of that "which they have handled of the word of life."

ADVANTAGE OF COLPORTAGE.

Colportage is also advantageous to the Society in a pecuniary point of view, notwithstanding the heavy expense it involves. Before that system was introduced into France, the dissemination of the Scriptures was effected chiefly by a *gratuitous* distribution. In Belgium, even a gratuitous distribution could not secure a circulation of any amount. The issues have not only increased in a wonderful manner, through the means of colportage, but they have been accomplished by *sale*, and not by *gift*. This plan has caused a greater value to be set on the book, and at the same time it testifies the sincerity of the desire to possess and to read it. All gilt-edged copies are invariably sold at cost price; a Bible in common binding for about two-thirds, and the New Testament for one-half. To this sacrifice of the Society's funds must be added the salaries and expenses of the Colporteurs, varying from twelve to twenty shillings per week, according to the country in which they are employed. The total amount of money expended for this work on the Continent last year, including cost of the Scriptures, deducting the money received from sales, was above 20,000*l.* It will be readily conceived that such extensive demands for the Scriptures

would tend to improve the quality of the books distributed. The type, paper, binding, and workmanship have been carefully attended to, and a remarkable improvement in all these points has been the consequence, whilst at the same time the cost of production has been lessened. This has been the case to a very remarkable degree in Holland; and both in that country and in Germany, many persons have sold their old and almost illegible Bibles to purchase those published by the British and Foreign Bible Society.

Another fact which ought not to be omitted is, that now three or four copies of the Scriptures are to be found in houses in which formerly only one could be met with, and that *one* oftentimes a large cumbersome volume, seldom taken from the bookshelf. Every child can have its pretty and useful Testament; and many persons purchase the pocket editions, so as to have the Scriptures always with them.

OPPOSITION OF THE ROMAN-CATHOLIC CLERGY.

Perhaps it may be asked whether all this wonderful and interesting work is carried on without opposition and persecution. No; from the very first attempt to circulate the word of God, the adversaries of truth, whose name is Legion, brought all their energies into the battle. First in rank stand the Archbishops and Bishops of Rome. Episcopal ordinances successively appeared in Belgium, France, and Holland, denouncing, in no measured terms, both the Bible and the Colporteur.

One Bishop says: "Bibles translated into the vulgar tongue, or, to speak more truly, abominably mutilated by a sacrilegious hand, are distributed amongst the people. We have one of these Bibles before us; and, with a perfidy worthy of the cause of error, several books which the Catholic Church acknowledges as canonical have been omitted. In vain will you look for the books of Tobit," &c. &c.*

Again he writes: "A year and a half ago, impressed with the duties of our charge, we enjoined you, worthy pastors, to fortify yourselves against the subtle machinations of a Society alike hostile to God and the holy Church, a Society which would rob you of all that is most dear to you, the precious deposit of your faith."

Another Bishop adds: "There are persons grieved to see the people religious; at least they neglect nothing that is calculated to weaken religious feelings in our towns and villages: every means is considered good, so that they may only attain the impious object they have in view. They are not content with doing all they can to induce the people to join in low amusements, and to witness the most disgusting sights of immorality and irreligion in order to corrupt their hearts, but to be the more sure of seducing the faithful, as did their worthy prototypes of the sixteenth century with such deplorable success, they distribute the Holy Scriptures translated into the vulgar tongue."

A Cardinal Archbishop says: "He that keeps or reads a Bible without permission shall not receive absolution unless he gives it up."

The following is from another Bishop's ordinance: "Beloved and faithful, we again perceive you exposed to a danger which is daily becoming more alarming; and again we are constrained by the love which we bear to your souls in their Creator and Redeemer, Jesus Christ, to lift up our pastoral voice. * * * It is not one particular virtue of which the devil is now striving to deprive you, nor any special duty which he is seeking to hinder you from accomplishing; it is nothing less than the foundation of

* The Bible Society does not circulate the Apocrypha.

the whole Christian edifice which he is labouring to undermine. It is the root of the tree of eternal life he is seeking to destroy. It is your holy faith, beloved Christians, which the devil is trying to take away.

* * * * * *

"Scarcely a year has elapsed since the successor of the holy Peter, the substitute on earth of Jesus Christ, raised his voice to warn the whole Christian Church against the renewed efforts of the self-called Bible Societies; and now with the greatest grief we see established in the diocese of the Church committed to our pastoral care a branch of one of those fatal Societies. Yes, faithful and beloved, so near to us is the danger, that in our very midst the darts are forged with which the devil aims at the 'heart-artery' of our faith; we have been assured that in our very midst are printed those books which, being by a sacrilegious presumption called Bible writings, God's word, or some such like name, must tend to make you disobedient and rebellious against God's authority, intrusted by Jesus Christ to His holy Church. Those books are distributed with such impudence, that the persons who sell them are not contented with publicly advertising in the newspapers where and of whom they may be purchased; but they even dare, under every kind of pretence, and with plausible but hypocritical and poisonous words, to hawk them about amongst Roman Catholics, to press these to purchase at ridiculously low prices, and even to offer them the books gratis. Much-beloved and faithful brethren, whom I love in Jesus Christ, I beseech you by the love of your Saviour, and by the love of your own souls, be carefully on your guard, especially against this artifice of your hellish foe, whom resist stedfast in your faith (1 Peter v. 9). Give not the least attention to the workmen of Satan, who are ever on the watch to ruin your souls, nor to their hypocritical and high-sounding words.

* * * * * *

"Should any among you have already bought or received the books of the Bible Society, do not keep them in your house, or even look in them; but follow the example of the Ephesians, who, at the voice of Paul, threw into the fire and burned those books they were not permitted to keep (Acts xix. 19); or, if you prefer it, and can conveniently do so, bring them to your priest or to your father-confessor, whose advice you can follow."

The moment a Bishop issues an ordinance every pulpit in the diocese is a faithful tongue to echo its precepts. Priests have followed the Colporteurs step by step to prevent persons from buying the Scriptures; or if they did not take that trouble, they have afterwards sent their servants round to give the purchasers double the sum paid the Colporteur, in order to get possession of the Scriptures he had sold. In one town a priest stated in his sermon that his hearers would do better to give their children arsenic to eat than to allow them to read the books which the Colporteurs were offering for sale: the former could only kill the body: the latter would kill both body and soul in hell.

At the markets, priests have openly excited the people against the Scriptures, and prevented them from buying. In a trial arising out of a serious disturbance, which took place in a town through the rage of a priest, it was proved by two witnesses that he had given money to persons to buy and to tear up Testaments, hoping to encourage others to follow their example. He also paid men to call out that the books were damnable books, that those who read them would be damned. The poor Colporteurs had their boxes overturned, and their books stolen and destroyed. In another locality, not contented with tearing up the Testaments, some Roman

Catholics dipped one in turpentine, and setting it on fire, carried it round the town, burning on the top of a pole, whilst the remainder of the mob pelted the Colporteurs. In one instance, a Colporteur, after encountering a day of unusual hardship, came to a large farm-house, where he found several labourers met together. On offering to sell a Bible to the farmer, so greatly was the man exasperated that he actually let loose an enormous dog upon him, from whose fury he escaped only as by a miracle.

The following extract from the Journal of a Colporteur will show the conduct of a priest in France—

"I have gone over the commune of B—, and have visited every house in it for the purpose of offering the Scriptures for sale. On reaching the street of the Presbytery, the vicar came out of his house to ascertain what books I was selling, but before he had time to question me I offered him a Bible. The sight of the book put him in a rage, and seizing hold of my arm with violence, he cried out, 'You infamous monster! is this the way you dare to come and infect the village with your bad books, and poison the minds of the people with your vile discourse and impious conversation?' 'Be calm, sir,' answered I, 'and see if you are warranted in treating me so harshly.'—'Are you not,' asked he, 'the *garde champêtre* of Fluy?' 'No, I am not.'—'But you have been?' 'Certainly; but why that question?' 'Because it proves that you are a Protestant, a renegade, a heretic!' 'Ah! sir,' resumed I, 'your anger has taken away your memory, and you no longer recollect the precept of the Apostle, to reply with mildness and charity to those who differ in sentiment from you, and by so doing to avoid all irritating disputes. But moderate yourself, I beseech you, and see if the copies of the Holy Scriptures which I offer to you for sale are not faithful translations from the Vulgate version sanctioned by your Church.' Instead of attending to my counsel, the vicar became more enraged, and demanded to know if I had legal permission to sell my books, upon which I exhibited my licence. 'That is not enough,' cried he, 'and I shall soon let you know it in the presence of the magistrate.' He then seized me again violently by the arm; but I told him quietly to leave his hold, adding that I had no objection whatever to accompany him to the mayor. Finding this to be the case, he suffered me to go away, and turning towards his own house he cried out to me, 'Begone from hence, you are a monster, a beggar;' and so saying he shut the door after him."

DANGERS AND DIFFICULTIES.

One Colporteur is seen standing at the bed of a man dying of the cholera, proclaiming to him the efficacy of the blood of Christ, and, as he kneels by the bed-side in prayer, the spirit of the poor man takes its flight into eternity! In the same room the wife and child are struggling with the same dreadful disease, the latter evidently near death. Another of these faithful labourers finds himself in one of those haunts of vice where the sound of the Gospel is never heard. He opens the Bible, he reads of the Saviour's love to the lost and the ruined: the word is blessed to the rescue of a mother and her child. In a second similar abode, a young woman is also snatched from her evil course, and induced to return to her father's house.

A short time since, as a Colporteur on the banks of the Rhine offered his Testaments to some sailors, he was followed by several Roman Catholics, who shouted, "Throw him into the river, his books are false." In vain did he reply, "My Testaments are translated by a Roman-Catholic priest, and bear the approbation of a Roman-Catholic bishop;" the enemies of

the Bible still continued, "Throw him into the river." In another locality some persons rejoiced that there would soon be a second Saint-Bartholomew-day for all the Protestants, and that then they would be able to wash their hands in the blood of the pietists. The Colporteur is sometimes addressed thus—"You Bible-Mamalukes, you shall be the first to be got rid of; ever since you have been going about in the world the times have become worse, our pleasures fewer. Other persons have declared that the "blue ones" (Protestants) will be chopped to mince-meat when the storm breaks loose."

After such facts as these, it will not be surprising that the Colporteurs have been frequently insulted and their lives even endangered; in some instances only saved, humanly speaking, by the intervention of armed force.

Another means of opposing Colportage is that of getting up nicely printed and bound books, issued by a "Society instituted for the propagation of GOOD Roman-Catholic books." These are sent forth with the full approbation of the Roman-Catholic clergy. An Archbishop, in this matter most certainly an infallible authority, tells us that their object is—"To offer devotional books to the faithful, so that they may have no occasion to read the Bible." One of the publications has for its title, "The Life of Christ, being an Antidote to the distribution of heretical Bibles." This Society is well supported by the rich. The number of its publications is large, and it offers them at such prices as to put them within the reach of the poorest Roman Catholic. Books suited to the higher classes of society are also prepared for them.

There are other adversaries who have not the power and influence of the priests, but whose hatred to God's word is equally inveterate. We refer to *infidels*. The Colporteurs are oftentimes roughly driven from their doors with, "You ought to be exterminated, you sneaks!" or, "You ought to be ashamed to offer such books for sale;" or again, "All you offer for sale is a mass of absurdities. Napoleon is our Jesus Christ."

The omission of the Apocrypha is a source of very great difficulty and opposition, even in Protestant countries. Many Protestant Ministers in Germany do not hesitate to say that "It is a shame to the Society, a mortal sin." "I wish the English would give up their whims: your Bibles are not complete, they are of no use to us." In one part of the kingdom of Hanover the local authorities have forbidden the sale of the British and Foreign Bible Society's editions, and withdrawn the Colporteur's licence, merely because the Bibles do not contain the apocryphal books.

Every reader of these pages will be convinced that the men employed in such a difficult and arduous calling must be Christians of deep piety, earnest zeal, untiring activity, and ardent love for souls, added to which they must possess a large amount of patience and perseverance. Constant and abundant demands are made on their self-denial. Insult is often heaped on insult, and ill-usage follows ill-usage. It not unfrequently happens that, after a long and harassing day's labour, having visited farm-houses and cottages scattered far apart from each other, the Colporteur directs his weary footsteps to the nearest village for the purpose of seeking a night's lodging: reaching the door of the first public-house, he asks for a bed, which is rudely refused, because he sells such wicked books! In vain does he knock at other doors, the Curé has preached against him, or warned the people not to harbour such a wretch! The poor, weary, and hungry Bible-seller is obliged to walk on to the next village, or, which has sometimes been the case, to pass the night in the open air. If fortunate enough

to reach another house, he is sure to find in the morning that he has to pay double the price charged other travellers.

COLPORTAGE, THE CHIEF MEANS OF BIBLE DISTRIBUTION ON THE CONTINENT.

Yes, it is the Colporteur who is called to bear the burden and heat of the day, to go forth to the battle, to meet the opposition and rage of the priests, to suffer fatigue and difficulties. It is to him that, under the blessing of God, the Bible Society owes its distributions in Roman-Catholic countries. It would be impossible to disseminate such a number of the Scriptures by any other means. It can only be done by persons making it their sole employment. It is not by *once* offering the Bible that the Colporteurs sell; they are obliged to wait patiently the result of repeated visits and conversations.

If all the circumstances here related are taken into consideration, the number of volumes circulated by these excellent labourers in the Lord's vineyard will appear immense, and call forth the most devout thanksgiving to God, who alone could have wrought such marvellous things. Evidently the Lord's finger pointed out the plan of *colporting* His Holy Word, and His blessing has never for a moment forsaken it. On all the glory there shall be a defence, the cloud by day, and the pillar of fire by night Darkness to our adversaries, but a bright, shining, and cheering light to the Lord's servants. To His name be glory for evermore! Amen.

JUBILEE PAPERS.

No. I. Address and Resolutions of the Committee.
II. Facts and Observations for the Year of Jubilee.
Jubilee Collecting Book.
III. Address to the Young.
IV. Address to Ministers and Missionaries.
V. Recollections and Counsels for the Year of Jubilee.
VI. A Plea for the Benevolent Fund.
VII. Bible Colportage on the Continent.
VIII. The Providence of God traced in the Origin and Progress of the Society.
IX. An Appeal for Enlarged Support, &c.
X. What is the Bible? and, What has it done?
XI. Second Address of the Committee.

There are several other Papers in course of preparation.

The "JUBILEE RECORD" *will be published monthly, or occasionally, during the Jubilee Year; and will contain Resolutions of Auxiliaries, Reports of Meetings, Sermons, Collections, and other information connected with the Jubilee movement, both at home and abroad.*

Copies of the "Jubilee Record," together with other Jubilee Papers, Jubilee Collecting Book, &c., will be sent with the "Monthly Extracts," or in any way the Correspondents and Friends of the Society may direct.

All communications respecting the Jubilee to be addressed to the Rev. T. PHILLIPS, Jubilee Secretary, 10 Earl Street, Blackfriars, London.

Contributions may be sent to Messrs. WILLIAMS, DEACON, *and* CO., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant, at the Society's House,* 10, *Earl Street, Blackfriars, London: or, to the Treasurers and Secretaries of local Bible Associations.*

JUBILEE

OF THE

British and Foreign Bible Society.

1853.

THE PROVIDENCE OF GOD

TRACED IN THE

ORIGIN AND PROGRESS OF THE SOCIETY.

BY A MEMBER OF THE COMMITTEE.

"THOU shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." Such was the injunction of the Jewish lawgiver, addressed to the ancient people of God at an eventful period of their history, when their weary wanderings were brought to a close, and when their fondest hopes were about to be realised. With two solitary exceptions, the men of that generation had wasted away in the desert, beneath the Divine displeasure. Even Moses himself was only permitted to behold from some mountain top the distant outline of the land of promise, and then to lay down his office, together with his life, without a friend to witness his departure, or a stone to mark his final resting-place. But their children, in unbroken strength and numbers, had now the prospect before them of entering with Joshua upon the inheritance of Canaan, there to renew their covenant with God, and to stand forth, as the sole depositaries of His truth, and ordinances, and worship, in the midst of an idolatrous world.

There was every thing in their past history to humble and reprove them, as they thought of the murmuring at Marah, and the worship of the golden calf at Horeb—of their rebellion at Kadesh Barnea, and of their numberless other provocations in the wilderness. But there was enough, and more than enough, to encourage their confidence in God, when they recollected the high hand and the outstretched arm which had brought them forth out of Egypt; the pillar of cloud by day, and the pillar of fire by night, under which they had been guided and guarded; and the train of miracles by which they had been fed and sustained, from day to day, in their passage from Egypt even to the very banks of Jordan. Whatever difficulties awaited them in Canaan, and whatever enemies might be opposed to them—though its cities were walled and very great, and though the children of Anak might be there—nothing was insuperable to the power engaged for their success, and nothing could fail them of the promise which guaranteed to them in due time its full possession.

We are living under no such dispensation of wondrous miracles and

special promise; yet, nevertheless, God has not left Himself without witness in this lower world. His providence is universal, and it is not more strongly marked in the history of nations than in the daily occurrences of life; and there are periods when we are more especially called upon, both in our private and social relations, to remember all the way which the Lord our God has led us, and to record our grateful "Ebenezer." However humbling the recollection of our own infirmities and deficiencies, we can hardly fail to gather from the retrospect fresh motives to a humble confidence in God, and for the renewed dedication of ourselves to His service.

Such a period, we think, has now arrived in the history of the British and Foreign Bible Society, on entering the fiftieth year of its important labours, when, as from some vantage ground, we may take a survey of its extraordinary course; and when, assuredly, we ought to thank God and take courage. It is true, indeed, that our Society can point to no apostolic precept,—can plead no authoritative sanction; and, like every thing human, it may bear upon it the marks of man's infirmity,—for of the works and ways of God alone can it be said that they are perfect. With all the integrity of purpose with which its affairs have been conducted, many errors have doubtless been committed, its confidence has occasionally been misplaced, and the zeal of its warmest friends may never have been proportionate to the mighty interests involved in the enterprise. But it is not permitted us to doubt that it is an instrumentality which God has been graciously pleased to accept, and to bless. He will have all men to be saved, and come to the knowledge of the truth. And we think it is hardly possible to take a candid review of the formation, the early history, and the later progress of the British and Foreign Bible Society, without a strong conviction that the work is of God, or that which he has put into the hearts of His people to effect, for the furtherance of His gracious purposes towards our world.

I. In looking back to the formation of the Society, the first point that strikes us is *its one simple and exclusive* object—the circulation of the Holy Scriptures without note, or comment, or any human appendage. God has ever put honour upon His own word. It is said to be "perfect, converting the soul;" and if we are born again, "not of corruptible seed, but of incorruptible," it is declared to be "by the word of God, which liveth and abideth for ever." Hence did the Psalmist exclaim—"O how I love thy law: it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me." Hence did our Lord command—"Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Hence were the Bereans commended, "as more noble than those in Thessalonica, because they searched the Scriptures daily," and therefore, we are told, many of them believed. And so, when the Apostle sets forth the advantages of the Jewish people, he counts it as their highest distinction, that to them had been committed the oracles of God: or when he reminds his beloved Timothy of his peculiar privileges, he places this as in the foreground, that from a child he had known the Holy Scriptures, "which are able to make wise unto salvation, through faith which is in Christ Jesus." Yes; "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." It is the only revelation of God's mercy, addressed to every child of Adam; and we can conceive of

nothing more perfectly in harmony with the Divine will than such a well-combined effort to make "the Scriptures known to all nations for the obedience of faith."

We may look, in the second place, at the *circumstances* which originated the Society, and we shall still find reason to acknowledge the leadings of a gracious Providence in its formation. It arose more immediately in consequence of the known and pressing wants of Wales, and the inability of procuring any adequate supply of copies of the Holy Scriptures. As early as the year 1787 complaints had been made of the great dearth of the Scriptures in the Principality, and some efforts were made by the Rev. T. Jones, of Creaton, and others, to obtain supplies from the only existing Society that could furnish them. From that source five hundred copies were obtained; but all further supplies were refused, until the year 1796, when an edition of ten thousand copies was conceded, and eventually brought out three years afterwards, and put into immediate circulation. This large edition, however, so far from meeting the necessities of the case, only served to discover the destitution of Wales, and to stimulate a general desire to possess the Book of God. Another application was made to the same Society for a larger edition of twenty thousand copies, which was declined, and various other projects were set on foot for printing several smaller editions, at Chester, Shrewsbury, and elsewhere, by private subscription, but all without success; and it was in this emergency, that, in the month of December 1802, the Rev. Thomas Charles, of Bala, came to London, to try what could be done, by means of private friends, to procure a fresh supply of the Welsh Bible. He was introduced to the Committee of the Religious Tract Society, and the subject was deliberately considered at several of their meetings. In the course of these discussions, it was suggested, that probably Wales was not the only part of the empire destitute of the word of God, and requiring assistance; and that Great Britain itself was not the only part of Christendom which needed to be supplied. It was accordingly proposed to form a Society, which, while it met the demands of Wales, and the necessities of our country at large, should be comprehensive enough to embrace within its range the entire world; and, on the 7th March 1804 the British and Foreign Bible Society was formally instituted, under the presidency of Lord Teignmouth. The inquiries which immediately followed upon its formation discovered at once the great need of such a Society, and brought to light the extreme scarcity of the Sacred Scriptures both at home and abroad. This appeared in every part of our own country, and throughout the continent of Europe, so far as any investigations could be prosecuted; while for heathen countries nearly every thing in the way of translation was yet to be attempted: and, at the same time, it was clearly shown that no existing Society, either in respect to its funds or its constitution, was competent to meet the exigencies of the case. Thus did the wants of a poor people, in a mountainous district, lead on to the formation of a Society destined to be a blessing to the ends of the earth; and nobly has Wales contributed, by her prayers and her liberalities, that every nation may be enriched with the precious treasure, of which she was once so destitute. Her numerous Christian congregations, her schools, and the religious habits of her people, all attest that she has not received the grace of God in vain.

In the third place, we think the same kind Providence apparent in the *constitution* of the Society. Based upon the largest principles, it "*proposed to embrace the common support of Christians at large, and to invite the*

concurrence of all who profess to regard the Scriptures as the proper standard of faith." If the Society was to effect any thing commensurate with its object, it was evident that it must obtain the largest possible means of public support, and enlist the services of every section of the Church, for a purpose as dear to one as to another. Upon any other principle, large bodies of professing Christians at home must have been left in a great measure unprovided for; neither would the Society have been able to carry out its operations in other countries, and among the members of foreign churches, or been able to avail itself of the various translations that have been made —some by Episcopalians, some by Baptists, some by Independents, some by Wesleyans, and other Missionaries—for the use of heathen nations, which, under the blessing of God, have wrought such wonders in the South Seas, in New Zealand, in India, and even in great China itself. And why should those not meet on earth who *are to be part of the one family* in heaven—children of the same Father, and followers of the same Saviour? Why should they not combine to spread abroad a book which each holds so precious, and, in so doing, make known the common salvation? All the fears entertained upon this subject have been groundless. There has been no rivalry with any other Society—no attempt to make it subservient to any party purposes. Churchmen and Dissenters have worked harmoniously together; a kindlier feeling towards each other has sprung up, and they have rejoiced to find a point on which they could cordially agree, and a course of action in which they could freely co-operate. Well may we say, with the great and the good Robert Hall, "Who but the Author and Giver of all concord could have put into the hearts of the children of men a design so beneficial and so godlike; so adapted to allay the heats and animosities which have so often disturbed the peace of society, and disfigured our common Christianity?"

Once more, there was something remarkable in *the period chosen* for its formation. We are told by the Preacher "there is a time for every purpose under heaven;" and it appears that there was a season of preparation required,—much to be brought about in the domestic condition and foreign relations of our country, before such a Society as the British and Foreign Bible Society could labour to any great extent. Never had the country sunk to such a state of irreligion and gross corruption as during the last twenty years of the House of the Stuarts; but in the following reign the Christian Knowledge Society was formed, and, subsequently, the Society for the Propagation of the Gospel; and, coincident with these, various movements among the Dissenters, which all contributed to revive the piety of a former age. Some thirty years later arose Wesley and Whitfield, whose awakening ministrations were carried through the length and breadth of the land, kindling the spirit of a second Reformation, which has burned on with ever-increasing intensity to the present day, never, we hope, to be extinguished. Later still was established, by Robert Raikes of Gloucester, the system of Sunday Schools, under which hundreds of thousands of our children were taught to read; and, nearly cotemporaneously with the formation of the British and Foreign Bible Society, were set up the two great systems of national instruction which have placed the advantages of education within the reach of all. It would have been useless to provide large editions of the Holy Scriptures for the masses who could not read, and were unable to appreciate them; but now arose an increasing demand for the word of God, and, in the course of a few years, so pressing did it

breaking down the wall of partition between Jew and Gentile, the minds of His people at Alexandria were stirred up to execute that translation of the Hebrew Scriptures into Greek which we call the Septuagint, from the number of persons supposed to have been engaged in it. This was a great mercy. Many Jews residing in the provinces where Greek had become the international language were enabled to read their own Scriptures, and Gentiles, not a few, were prepared to receive the promised Messiah, when they found so many ancient prophecies fulfilled in the person of Jesus of Nazareth.

No sooner was the mission of our Lord terminated, than the records of His life, as detailed by the Evangelists, and the doctrines of His Gospel, as unfolded by the Apostles, were circulated through the churches; and copies were multiplied as fast as they could be executed by the slow process of writing, by a very poor, and, for the most part, an unlettered people. The same providential care for the spread of the word was manifest in disposing the minds of men, not only to translate the New Testament Scriptures, but the entire Bible, into the languages of the nations among whom the Gospel had been preached and churches had been founded. At a very early period they were translated into the Latin, the Syriac, the Coptic, and the Ethiopic, and ultimately into the Armenian and Gothic; and, at the end of the fourth century, both Chrysostom and Theodoret bear testimony to the fact that the Scriptures had been translated into the languages of many other nations. "It is beyond all doubt," says the ecclesiastical historian Mosheim, "that the pious diligence and zeal with which many learned and worthy men recommended the sacred writings, and spread them abroad in translations, contributed much to the success and propagation of the Christian doctrine."

On the revival of learning in the fourteenth and fifteenth centuries, after a long night of darkness in subjection to the Papal Hierarchy, the minds of men were again directed to the translation of the Scriptures, and various versions were made in most of the modern languages of Europe. But every one is aware that the Reformation, which arose out of the exactions and corruptions of the Romish Church, was grounded and maintained simply on the authority of the word of God. We will not quote the glowing language of Merle d'Aubigné on this subject: it is quite enough to cite the authority of Dr. Robertson, who will not be suspected of any partiality for the great Reformer. Speaking of Luther's translation of the New Testament, he tells us, "It was read with wonderful avidity and attention by persons of every rank. They were astonished at discovering how contrary were the precepts of the Author of our Religion to the inventions of those priests who pretended to be His viceregents; and having now in their hands the rule of faith, they thought themselves qualified, by applying it, to judge of the established opinions, and to pronounce when they were conformable to the standard, or when they departed from it. The great advantages arising out of Luther's translation of the Bible encouraged the advocates for reformation in other countries of Europe to imitate his example, and to publish versions of the Scriptures in their respective languages." To those Scriptures the Reformers appealed, as the warrant of their faith, and their practical guide in the path of holiness; and on the same Scriptures do all Protestants rest, acknowledging, in common consent with the Church of England, that "they contain all things necessary to salvation; so that whatsoever is not contained therein, or may be proved thereby, is not to be required of any man that it

should be believed as an article of faith, or be thought requisite or necessary to salvation."

We might go on to speak of the religious awakenings of the present day in France, in Belgium, in Armenia, and even in Italy, by the simple reading of the word of God; and we might refer to the experience of our Missionaries in the South Seas, in India, and in China, to show that few converts were gained until they had effected a translation of some portion of the Holy Scriptures; but enough has been said in proof of the fact, that, apart from their circulation, we can hope for no great religious revival at home, or any success in our Missionary enterprises abroad. And such being the case, it is impossible to look at the formation of the British and Foreign Bible Society without a conviction that "the hand of the Lord hath wrought this," and that it has been raised up to meet the peculiar circumstances of our times; providing, moreover, what was little contemplated at the time, our most effectual guard against a traditional system, and the Romanising tendencies of the last few years.

II. Proceeding, in the second place, to review the early history of the Society, we shall find occasion to acknowledge the care and goodness of God in preserving it from successive attacks, and in affording it increasing spheres of usefulness.

It might have been supposed that an object so pure and simple as the circulation of God's own word would have secured for it the hearty co-operation of all who set a value upon the Scriptures of truth. But it was not so. The Society was cradled in storms, and every page of its history has been more or less one of controversy; and we might wonder at the fact, did we not know that nothing great or good has been accomplished in our world without being exposed to similar difficulties and trials. Some objected to the indiscriminate and unfettered circulation of the Scriptures, and augured from it the most mischievous consequences; but what is this but to impeach the perfection and sufficiency of the Divine Oracles, and, in effect, to say that a Revelation from Heaven must not be trusted alone? What better is it, than to admit one of the worst principles of Romanism, which enacts that the common people are not to be entrusted with the Bible at all, and forbids it to be read by any without the express and written permission of some priestly official? Others demanded that the written word should be accompanied and guarded by the Prayer Book; but recent events have shown that all are not agreed about the interpretation of the Prayer Book, and the most opposite conclusions have been arrived at by different parties. And then, where was such a demand to terminate? The people of Scotland might have insisted upon some other accompaniment, and the members of foreign churches would have required other and very different appendages; when, after all, the criterion of truth must be found in the Scriptures themselves, and, if the judgment is to be exercised at all, we are brought back to the careful reading and examination of the Sacred Volume. Others again insisted, in the face of facts, that the Christian Knowledge Society was sufficient, and they ventured to claim that all distributions of the Scriptures should be made at the discretion of the Parochial Minister, which was virtually to confine the circulation to members of the Established Church, and to leave all other classes unprovided for; forgetting how little had been effected upon these principles, and forgetting, too, the indifference of many clergymen

on this subject, and the inability of the best among them to carry out a general distribution throughout the overgrown parishes of our land. But perhaps the strongest objection was that made to the recognition of other Christian denominations, and the appearance of Dissenters, and especially of Dissenting Ministers, on equal terms with the Clergyman, at the same Committee and on the same platform. But the recognition was already made in the social relations and laws of our country; and so far as any fears were entertained for the Church of England, time has shown that these apprehensions were groundless; and it is manifest that her ministers have in no respect suffered from the operations of the Bible Society, but that the interests of religion, both within the Establishment and out of it, have been greatly promoted by it. The danger, if any, has been found within the pale—from those who, living upon the provisions of a Protestant Church, are abetting some of the worst errors and superstitions of Romanism.

We allude to these controversies, not with any wish to revive them, but simply for the purpose of showing some of the early difficulties of the Society. Truth, however, never suffers from inquiry, and a good cause can submit to be tested by the fullest examination. These controversies, though painful at the time, were overruled for good. The claims of the British and Foreign Bible Society were in this way brought before the public attention, and freely canvassed. The defences of Dealtry, and Milner, and other attached friends of the Society, sufficiently vindicated it from every objection; and in the course of a few years it acquired a name, a patronage, and an influence, such as no other Institution had obtained, and which was appreciated, not only at home, but in the most distant countries, and in either hemisphere.

The progress of the Society, however, was not at first very rapid. Its first year's receipts did not much exceed five thousand pounds, and the entire issues of the first three years did not amount to more than its present issues in the course of a single month. It was at once evident to the Founders, that a Society, which contemplated the ministry of the word of God to the world, required to be made widely and fully known; and it was determined to establish Depositories of Bibles and Testaments, through the agency and under the control of Local Societies, in our large county towns, and, in connection with these, Sub-Depositories also in the towns of secondary importance. This was ultimately effected by the establishment of Auxiliary and Branch Societies and their minor Associations throughout the country, by means of which the wants of the poor were ascertained; and, as the best means of disseminating the Scriptures, the people were induced to purchase copies for themselves.

The first demonstration in favour of the Society upon a principle of *combined action* was made at Glasgow in the year 1805, when the Presbytery of that city set the example so speedily and honourably followed by the Synods of Glasgow and Ayrshire, and afterwards by different Presbyteries, of a collection at all the parish churches and chapels within their bounds: and it is painful that any thing has since arisen to detach from our ranks those early and ardent friends of the Society. Within the same year the congregational collections of the Calvinistic Methodists of North Wales amounted to Eight hundred pounds; and shortly afterwards, the Wesleyan congregations in England made a general collection, amounting to upwards of One thousand pounds. Soon afterwards Associations were formed in London and Birmingham in aid of its funds, leading on very quickly to

that system of Auxiliary and Branch Societies, which has worked so well in every part of the country, and enabled the very poorest to purchase at a low price copies of the Sacred Volume.

Abroad, and immediately after the formation of our Society, a kindred Institution was set up at Nuremburg, afterwards transferred to Bâsle, which has become the centre of a large distribution of Scriptures in various parts of France, Switzerland, and Germany. But for some years little could be attempted for the Continent generally, in consequence of the revolutionary war, which desolated every province, and subjected every capital in succession to the horrors and calamities of a siege. Large supplies of the Scriptures in various languages were provided for the prisoners of war detained at Portsmouth and elsewhere, which were made a great blessing; and some of the results of which, in a saving conversion to God, occasionally reach us even in the present day. Considerable grants, moreover, were made from time to time to every part of the Continent to which access could be obtained, and some small Societies were formed at Berlin, Wurtemburg, and elsewhere; but no other measures could at that time be undertaken for a wide-spread and general distribution. We ought to admire and acknowledge the providence of God to our country, that it was spared amidst the overthrow of states. We heard the thunders from afar, and not a hostile foot was suffered to tread our shores, or desolate our cities; yet all was designed, as we believe, not only to awaken us as a nation to repentance, but to prepare us for carrying out His purposes of mercy to the continental nations at a later period. In America the impulse was felt; and in the year 1808 a Society, kindred to our own, if not derived from it, was formed; and in 1816 the National Society at New York, which now numbers 1250 Auxiliaries, besides many Branches and Associations, and which has circulated more than six millions of copies of the Holy Scriptures; a result which could never have been contemplated, when a few Christian friends were brought together for the supply of Wales, which we can only attribute to Him, "from whom all holy desires, all good counsels, and all just works do proceed."

Meanwhile, the system of Auxiliaries and Associations proceeded at home with increasing activity, until the aristocracy of our land, its nobles, and its princes, were enrolled among the supporters of our Society; and it was about this time that the Rev. Dr. Chalmers gave vent to his feelings in the following address:—"The whole surface of England," said he, "is in a blaze of enthusiam. The Society already enrols among her supporters the best, the purest, the most enlightened, the most venerable names in our sister Establishment. She is drawing round her all that is great in politics, and all that is venerable in theology. The nobles of the land are throwing in their splendid donations; and the poor widow is casting in her mite into the treasury of Christian beneficence. The Bible Society of London has given an impulse to the whole population of Christendom; and the general demand is for the law and the testimony. Every eye is withdrawing from the paltry modifications of sect and system, and pointing to that light which beams pure and unvitiated from the original sources of inspiration. To have circulated the Book of God in 127 languages — to have put forth no less than two millions and a half of copies in the hands of the great human family—to have originated many new translations, and to have revived and put into circulation many old ones—to have sent forth emissaries to every corner of the globe, and that, too, at a time when the din of hostility was loud among the nations—to have found a way for its

peaceful embassies among the regions which they occupy—to have plied its enterprise with so much vigour, when war rang its alarms all over Europe—to have made its silent progress, and moved on magnificently in the prosecution of its task, when the panorama of armies and fleets, and shifting monarchies, was fastening almost every eye, and the general mind of the world was nearly taken up with the strife and eagerness of its restless politics—these are noble doings, and to my mind constitute one of the finest and most imposing spectacles in the moral history of the species."

III. With this brief outline of the EARLY HISTORY of the BRITISH AND FOREIGN BIBLE SOCIETY, we have only its later PROGRESS AND SUCCESS to notice.

The formation of Auxiliary Societies and Associations was altogether so accidental and unforeseen, that no provision had been made for modelling their constitution, or defining their operations. "They were," as Mr. Owen observes, "springing up with a sort of wild luxuriance;" and to the late Richard Phillips, Esq., we are indebted for the plan, with all its Rules and Regulations, which has brought them into a system of uniform and effective co-operation. The invaluable services and experience of Mr. Dudley were subsequently engaged in promoting their formation, and extending their influence; and in the course of a few years they may be said to have covered the land. But it required more than the untiring assiduities of Mr. Dudley to superintend such a large machinery, and to attend its numerous Anniversaries. Other Agencies, hardly less valuable, have been since employed; and the southern part of the kingdom has been divided into appropriate districts, under their several superintendents, which have been followed by important results. The number of Auxiliary and Branch Societies, with their affiliated Associations, is at this time no less than 3249, and by their means it may be fairly calculated that some millions of copies of the Scriptures have been distributed, chiefly at cost price,—a result to which the ladies of Great Britain have mainly contributed.

But, apart from these efforts, the Schools of our country have been largely supplied at reduced prices, ensuring to the rising generation the advantages of a sound scriptural education. Prisons, hospitals, and the numerous Charitable Institutions, of which we are so justly proud, have never asked in vain. And to the crowds of emigrants who leave our shores every opportunity has been afforded to furnish themselves, before their departure, with copies of the Sacred Volume.

In Ireland it was felt that local efforts could be best made by those who were acquainted with the habits of the people and circumstances of the country; and in 1806 the Hibernian Bible Society was formed upon the model of our own, but perfectly independent in its mode of action. The BRITISH AND FOREIGN BIBLE SOCIETY has been happy to assist it with pecuniary grants from time to time, when required, and with large supplies of Bibles and Testaments. We may well rejoice in its distribution of 2,029,832 copies of the Scriptures; but, in addition to these, nearly an equal number has gone forth directly from the BRITISH AND FOREIGN BIBLE SOCIETY in grants to the Hibernian, and Sunday-School, and Irish Societies, which have doubtless prepared the minds of the Irish people for those recent movements which have been attended with such a remarkable blessing.

As we have already stated, although some small Societies were formed on the Continent, and every opportunity was taken from time to time to send

out supplies of the Scriptures, it was not until the close of the disastrous war, which for twenty years had desolated the face of Europe, that the British and Foreign Bible Society could undertake any measures upon a large scale to supply the want so generally felt by the continental nations. On the return of peace, the Rev. Drs. Paterson, Pinkerton, and Henderson, were engaged to visit Europe throughout its vast extent, and by these means kindred Societies were formed in Russia, and in all the Protestant states, by which a large circulation was effected, and many of which are in active operation at the present day. The Societies of Russia were suspended by imperial Ukase in the year 1826, not without having made considerable distributions; and the following table will show the general results:—

Protestant Bible Society,		Hamburg	97,631	Wurtemburg	601,797
Paris	261,303	Bremen	26,913	Bavarian	169,849
Strasburg Society	73,918	Lauenburgh	10,675	Saxon	209,664
Swedish	660,432	Rostock	19,154	Anhalt and others,	17,507
Norwegian	33,733	Hanover	125,539	Prussian	1,678,677
Stavanger	7017	Lippe	3569	Bâsle	423,814
Finnish	110,561	Waldeck	2800	Switzerland generally	
Danish	193,692	Hesse Cassel	30,000		283,327
Netherlands	456,420	Marburg	7832	Total	5,708,445
Sleswic	130,296	Hanau	3316	Russian	861,105
Eutin	5296	Hesse Darmstadt	31,484		
Lubeck	14,644	Baden	18,585	Total	6,569,550

With scarcely an exception, these Societies, however, are no longer connected with the British and Foreign Bible Society, but, continuing to circulate the Apocrypha, they have ceased for many years to derive any pecuniary assistance from its funds.

The unhappy controversy to which the Apocryphal books gave rise is yet in the recollection of very many as the heaviest trial to which the Society has been subjected; and perhaps it was needed as a check to undue elation, under the very great success with which it had been attended. Closed as the Continent had been for so long a period, we had yet to learn the principles and character of many who entered into correspondence with the Society; and in the exercise of that charity which hopeth all things, its confidence was in many cases misplaced. And it was perhaps without due consideration of the subject that the Committee were content to let the Scriptures go forth, in the form usual in the Foreign Protestant Churches, with the Apocryphal books appended, and, in the case of Roman Catholics, with an intermingled Apocrypha according to the form of the Vulgate, although at variance with all proceedings of the Society in this country, where the Apocryphal books had been carefully excluded. Yet the controversy, painful as it was, was overruled for good. Nowhere does the Society now circulate the Apocrypha, either directly or indirectly; and we are able to say, with greater confidence than in its original prospectus, that, "promoting nothing but the Inspired Volume, it *will* be sure to circulate truth, and truth alone, hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name may, without scruple, pour their charitable contributions."

Another important result of that controversy was the establishment of those independent Agencies which have wrought such wonderful effects in the wide-spread circulation of the Sacred Volume, and which are conducted and supported by the Society itself. Thus, in 1830 was instituted the

Agency at Frankfort, for the especial benefit of Germany, under the care of its old friend, Dr. Pinkerton, and which has issued 1,230,880 copies of the Scriptures. Similar Agencies were established at Stockholm for Sweden, and at Christiania for Norway, which have put into circulation, respectively, 508,463 and 71,302 copies. Another most important Agency was established at Brussels in 1835, which has since been extended to Holland, and more recently to the Rhenish provinces; and from its several dépôts at Brussels, Breda, Amsterdam, and Cologne, the issues have been no less than 703,686 copies. Again, when the imperial Ukase in 1826 suspended the operations of the Russian Bible Society, a Protestant Bible Society was established in St. Petersburgh, in direct connection with our Society, which has put into circulation 308,505 copies of the Holy Scriptures; forming a grand total of 2,822,836 copies put forth by these several Agencies.

But the most diffusive, and perhaps the most effective of all the European Agencies of the Society, and the first in point of time, is that which was established in Paris in 1820, under the care of Professor Kieffer; but for the last twenty years under the more valuable superintendence of Monsieur de Pressensé, from which have issued, under Kieffer, 730,650, and under M. de Pressensé, 2,198,366; and, together, a grand total of two millions, nine hundred and twenty-nine thousand, and sixteen copies. It is impossible to estimate too highly the value of this vast distribution, when we recollect the position which France occupies in the European commonwealth, or the electric influence of French principles. In connection with the Paris Agency was employed the most important system of Colportage, which had already been tried with considerable success, by Mr. Tiddy in Belgium. In France it has been the means of carrying the distribution of the Scriptures throughout its eighty-six departments. The Colporteurs are pious men in humble life, who, from love to the truth, and at the smallest remuneration, have braved difficulties, and dangers, and reproach, to spread abroad "the Gospel of the grace of God;" and, each occupying a particular district, they have gone from town to town, and from village to village, offering for sale their various editions of the New Testament, or of the entire Bible. The effect has been marvellous, leading thousands of their countrymen, and in many parts entire districts, to abandon their Romish superstitions, and to embrace a purer faith. The system has since been adopted in various parts of Germany, and even in our own country; and it deserves consideration whether such a system, well carried out, would not be followed with important results among the masses of our home population.

We admit that the omission of the Apocryphal books has presented a serious obstacle in some countries, and in some communities, as offensive to their long-cherished habits and prejudices; but the point of these observations is to show that, by means of these different Agencies of the Society, a circulation has been obtained of 5,951,852 copies, and nearly equal to the issues of all the Societies retaining the Apocrypha from their commencement to the present day, and is a further proof that the controversy, painful as it was, has, by the good providence of God, been overruled for greater good.

Other Agencies have been established for Switzerland and Northern Italy, which have been followed by the most striking results, in awakening thousands of our Roman-Catholic brethren from their superstitions; and many of whom, alas! are now suffering in prisons and in dungeons for no other crime

than that of reading and searching the Holy Scriptures, for which the Bereans were so much commended. At Malta a dépôt has been formed for Greece and the countries bordering on the Mediterranean; another at Smyrna for Asia Minor and Turkey; and at Vienna was settled, until lately, a valuable Agent, who laboured there with extraordinary success, but who, expelled from the Austrian dominions, has withdrawn to Breslau, not without the prospect of extensive usefulness in the Silesian provinces.

Our Canadian and West-Indian Colonies have been largely provided for, yet still affording wide fields for our Christian enterprise. At every Missionary Station the most prompt and liberal assistance has been rendered; and for the South Seas in particular, large and successive editions have been printed in nearly all the languages of those interesting groups of islands, and versions, too, of the most satisfactory character; insomuch that it was lately said, in reference to the Tahitian, by one well competent to form an opinion, "It has been quite a pleasure to me, with the Greek in one hand, and the translation in the other, to find such a beautiful and exact transcript of the sacred original."

At China, too, to which every Missionary body is directing its attention, a new and revised translation has been prepared, very much at the expense of the Society; and, whenever required, large grants have been made for putting it into general circulation. There the first fruits to Christ have been gathered—the pledge in due time of an abundant harvest, and of the conversion of Confucians and Buddhists to the faith of the Gospel.

But least of all must India be forgotten in the general review of the Society's labours—that vast empire which has been committed to our trust for the most important of all purposes. "Nothing," said Major-General Reynell, "nothing can ever persuade me, that we, with all our peculiarities, differences, and distinctions—the creatures of another clime, the children of an opposite hemisphere—can have been transplanted to this remote region for the bare purpose of satisfying commercial speculations, and for the aggrandisement of one only favoured nation. No; I am convinced that a design of a far more benevolent and comprehensive character was contemplated; and that we have been, perhaps, selected by Divine arrangement, as the fittest instruments in the hands of Providence for diffusing the blessings of Christian knowledge over the vast tracts of Asia which still remain enveloped in the clouds of ignorance and idolatry."

India had long been an almost interdicted sphere of labour to Bible operations; but simultaneously with the opening of the European continent, or rather earlier, an entrance was obtained under the new charter of the Company in 1812 for the enterprise of Christian Missionaries. "To Dr. Carey and his associates, then protected at the Danish Settlement of Serampore, chiefly belongs," says Dr. Buchanan, "the honour of reviving the spirit for promoting Christian knowledge by translations of the Holy Scriptures;" but whose way had been remarkably prepared by the learned labours of Sir William Jones in unlocking the treasures of the Sanscrit—the sacred language of the Brahmins, and the parent stock of all the Indian dialects. For some years the BRITISH AND FOREIGN BIBLE SOCIETY had liberally assisted in printing the Serampore versions, together with those of the devoted Henry Martyn in Persic and Hindustani—the Tamil, Malayalim, and Singhalese versions, by grants amounting to more than 10,000*l.*

Immediately, however, on the opening of India, and the settlement of various Missionary bodies in the midst of its teeming population of idolaters,

Auxiliary Bible Societies were formed in the several Presidencies, in which all denominations were united. Upon any other principle we must have had the strife of sects, and rival versions, to the no small scandal of the natives and the serious disadvantage of the Missionaries. Their chief support has been derived from our Society; and their issues have amounted to no less than two millions of copies of the Holy Scriptures, in whole or in part, as may be seen from the following table:—

Calcutta	861,105	Bombay	185,632
Serampore . . .	200,000	Colombo	39,263
Agra	46,574	Jaffna	102,323
Madras	701,409	Total . .	1,949,855

In proof of the rapid spread of Christianity in that country, where, forty years ago, scarcely a single convert was gathered, it is enough to refer to the fact, that four Bishops have been sent out for the government of the Episcopal congregations; and other Missionary bodies have had reason to rejoice in a similar success.

An interesting pamphlet has lately appeared, entitled, "Results of Missionary labour in India," from which the following statistics may be given— In connection with the various Missionary Societies labouring in that country, there are 403 Missionaries, and 551 native Preachers, or a grand total of 953 individuals employed in the evangelization of India. Under their care are found 309 Churches, with 17,356 Communicants, and 103,154 regular attendants; and their Mission-Schools are no less than 1881 in number, containing 99,855 boys, and 14,095 girls.

But extraordinary and cheering as are these results, it is only to repeat the testimony of every Missionary, when we say that they have been very much aided, if not mainly brought about, under the blessing of God, by the translations of the Scriptures which have been circulated principally by the grants of the British and Foreign Bible Society. "The translation of the Bible," says the author of this pamphlet, "ranks first in importance among the agencies employed for India's conversion." The work of evangelization is still in rapid progress, insomuch that Mr. Wylie, the invaluable Correspondent of the Society at Calcutta, tells us, that before long "baptism will be as common there as here, and that it will hardly be creditable to any one, of the smallest respectability, to be found an absentee from Christian worship."

On a review of the whole, it may be enough to state, that the expenditure of the Society, from its commencement, has been the large sum of 3,855,486*l.* 4*s.* 11*d.*; that it has circulated the Scriptures in 148 languages, of which 121 have been entirely new versions; and that its issues have reached the vast number of 25,402,309 copies of the Scripures. If to these be added the circulation of the independent Society in America, and of the Continental Societies which depend upon their own resources, the entire and grand total will amount to no less than 43,344,132. Who can forbear to exclaim, "What hath God wrought!" The effort has no parallel in the records of the Christian Church; and if it be indeed the fact, as the most competent to form an opinion have estimated, that, at the commencement of the Society's labours, not more than five millions of copies of the Sacred Volume were in existence, what gratitude do we owe to the Author of all good, that He has led the Society formed more immediately for Wales to embrace the world, and to bring about such a magnificent result?

If we feel thankful for the remarkable blessing poured out upon the Society, perhaps we can offer no better tribute of our gratitude, than an offering to the "Benevolent Fund," now proposed to be raised in aid of the widows and orphans of those who have laboured for it, or who are now growing grey in its service; especially of the Colporteurs, whose health is frequently impaired, and their lives shortened, from the privations and hardships which they have to endure.

There is something painful in the retrospect that we have lost so many by the way, who would have rejoiced with us at the period of our Jubilee. The fathers they are not, and the prophets they do not live for ever. The two first Presidents of the Society, Teignmouth and Bexley, have vacated its chair for higher and better honours. Owen, and Hughes, and Brandram, its former Secretaries, have terminated their self-denying labours, and entered upon their rest. Only two Members of the Committee yet survive, the venerable Steinkopff, and the time-honoured and beloved William Alers Hankey; and the shades of evening are gathering around some of its later friends and supporters. What a call to be up and doing, and to be about our Master's work! Truly other men laboured, and we have entered into their labours. For them it was to overcome the difficulties and endure the trials which met them at every step; for them it was to open up the godlike design, to establish Agencies, to open correspondence, and to prepare versions; and it is for us to gather the fruits of their experience, and to follow in the course where they have led the way. We are living at an eventful crisis in the world's history, when Popery on the one hand, and infidelity on the other, are doing their worst to unsettle the peace of society, and blast every hope of man; but the antidote is in our hands, and all passing events, hardly less than the promise of a faithful God, assure us that the triumphing of the wicked shall be short. Who shall say, that before the centenary of the Society is completed, the cry may not be heard, "Babylon is fallen, is fallen!" Austria, and Italy, and Spain, may at present be closed against the introduction of the Scriptures; but in all these countries there is an insatiable thirst for the word of God, which must soon burst all restraints. Persecution ever defeats its own ends. As, under the iron hand of Pharaoh, the children of Israel multiplied and grew,—as, in the present day, the two hundred suffering Christians of Madagascar have multiplied to many thousands,—so the cruel persecutions in Tuscany have only served to excite a more general and prayerful reading of the Holy Scriptures. But excluded from particular countries, the word of God is not bound. Not yet has its circulation been interdicted in France; and in other European states there are no formidable obstacles to its introduction. India, from Cape Comorin to the Himalayas, with its 140,000,000, is prepared to embrace it; China, with its 330,000,000, is open to receive it; and the vast continent of South America is not inaccessible to its influence. Our own rising Colonies of Canada and Australia demand a new effort, if we would have a Christian population beneath our sway. At home there is a vast work projected to pervade the masses of our manufacturing towns and rural districts with the word of life; and Ireland at this time appeals to our warmest sympathies, to help forward the extraordinary movement, which promises before long to emancipate her from the thraldom of a tyrannical priesthood, and secure to her the blessings of a purer faith.

God may design, by the recurrence of this Jubilee, to give an impulse to Bible circulation, which shall be felt throughout the entire world, for the

accomplishment of His promises to His Church, and the confusion of its foes. Be it ours to labour with a simple dependence on His help, and with a single eye to His glory; and labour in vain we cannot in the Lord. All our recollections of His past goodness, like so many pillars of remembrance, while they awaken our gratitude, at the same time encourage our hope that He will not forsake the work of His own hands. We are associated with the wise and good of every country, and of all denominations; and we may say, in the words of one already quoted, "Perhaps there is no moment, night or day, in which some voice does not rise to Heaven in behalf of the Society; and prayer is the grand key that unlocks the celestial treasury."

JUBILEE

OF THE

British and Foreign Bible Society.

1853.

AN APPEAL FOR ENLARGED SUPPORT,

FOUNDED UPON A REVIEW OF THE SOCIETY'S FIELD OF OPERATIONS, AND THE INCREASING DEMAND UPON ITS FUNDS.

BY THE

REV. E. T. M. PHILLIPPS, M.A.,

RECTOR OF HATHERN, LEICESTERSHIRE.

THE institution of the Bible Society was not the result of a speculation or theory, but it was called forth by the fact, that many earnestly desired to possess a copy of the Bible, who could not obtain one. Their circumstances did not allow them to pay the cost price for the book, increased by the profit of the booksellers; and no other adequate sources of supply were open to them.

In this state of things a suggestion—a very natural one, but, owing to the unhappy separation of Christians from each other in spirit and communion, never made before—was presented to the minds of a few friends engaged in the discussion of the subject; that, for the effecting of an unlimited circulation of the Scriptures, *without note or comment*, it might be possible to combine together Christians of all denominations. The suggestion was acted upon, and the attempt succeeded. The Bible Society arose out of it; and the principle of union has been found effectual to preserve it in active operation, from its institution to the present time, when entering upon its fiftieth year.

The RESULTS which have arisen from these combined efforts are certainly very wonderful. No Institution can record such success in the prosecution of its object as it has pleased GOD to bestow on the labours of Bible Societies.

Consider the extension of the Society by the establishment of similar Institutions.—In Great Britain it stands connected with 445 Auxiliaries, 365 Branches, and 2460 Associations; comprehending, in all, 3270 So-

cieties. In Ireland there are 510 Institutions of different kinds, under the direction and auspices of the Hibernian Bible Society. In the colonies and dependencies of Great Britain there are 500 kindred Institutions; whilst on the Continent of Europe above 50 principal Societies have been formed in the capitals and chief cities of its kingdoms, connected with many hundred affiliated Auxiliaries, Branches, and Associations. But, besides these, the Parent Society in England has, for the better prosecution of her work on the Continent, established various efficient agencies in different places; as at Paris, in Switzerland, at Frankfort, Cologne, Brussels, Amsterdam, and Breda; in Stockholm, Christiania, St. Petersburgh; another for Austria and Hungary; so also another for European and Asiatic Turkey; and, lastly, one for Malta and the shores of the Mediterranean generally. All these are working, by a very varied instrumentality, to accomplish the same purpose—the communication of the written word to all who desire to obtain it. If we turn to the United States of America, we find above 1250 Auxiliary Societies connected with the central Institution; and these, again, connected with various and very many Branches and Associations: so that the whole number of Bible Institutions now existing in the world is supposed to exceed *eight thousand.*

Again, *Consider the number of copies disseminated by these Societies.*— The Parent Society has issued, at home and abroad, twenty-five millions and a-half; the Hibernian Bible Society has put into circulation two million copies; the Continental Bible Societies about seven million copies; the Bible Societies of India have issued two millions, and those of America eight millions and a-half: in all, forty-five million copies. Other Institutions have issued copies of the Scriptures to the amount of above six millions: but this is the amount of copies of the inspired word put into circulation by the simple agency of Bible Institutions. Such a distribution of the Scriptures was never known in any former age of the world; not even if the difference of circumstances be taken into the account, and the facilities we enjoy for such a work be fully estimated and allowed. Never was there such zeal manifested for this simple and distinct object—that every one should possess and use his own Bible, and that the Bible should have full liberty to speak for itself. Nor is this zeal the fruit of mere enthusiasm, although it has been reproached with the imputation. A celebrated professor of divinity, when defeated in his opposition to the Society, could say, in taking leave of the controversy, "I have long since abandoned the thought of opposing the Bible Society. When an Institution is supported with all the fervour of religious enthusiasm, an attempt to oppose it is like attempting to oppose a torrent of burning lava that issues from Etna or Vesuvius." But what might be hazarded in 1813 cannot be seriously repeated in 1853: in far less than forty years, enthusiasm, like the lava, cools down to the temperature of common life, and has long ceased to urge on its course. It never remains steady to its object: it is the passion

of the current time; outlives not its generation, but dies with those who gave the impulse and produced the action, or at furthest with their immediate successors. But the work of the Bible Society has been undeviatingly pursued, and with untiring perseverance. The stirring addresses of former times may be no longer heard, but the work is equally carried out. The results of the work, in the increasing annual issues of Bible Societies, prove this; and it is still prosecuted with the same even temper and determined energy, which has ever marked its course. The friends of the Society are still as confident as ever in the purity of the object which they pursue, and in the Divine sanction given to their work. The amount of blessing reaped from it by individuals they pretend not to estimate. They would cast all their care, in respect of this, on the Giver of all grace, assured that in the great day of account it will be found to have been very abundant to the praise of the glory of His grace.

What, however, we now wish to submit to the attention of the Society's friends, and to the whole body of Christians, is this—that NO PART OF THE WORK WHICH IT HAS UNDERTAKEN HAS AS YET BEEN COMPLETED; *whilst the demand for increased exertion in many special parts of its field of labour become year by year more urgent.* The conclusion from this state of things is obvious: and it is this—that the friends of the Society, assured that the work in which they are engaged has been assigned them by God, must with increasing earnestness seek to provide the means for its due fulfilment.

We say that no part of our work has as yet been completed: for its object is to supply a copy of the Scriptures to every one who wishes to obtain it; and to press on all who are ignorant of its value the deep importance of possessing and using it. The work, therefore, extends as far as the human race is spread abroad on the earth.

But let us review our work in some of its separate portions, and consider what, in the first place, lies before us, in respect of our *home population.* Our work at home is comprised in offering the Scriptures to all who do not possess them; and in maintaining a continued measure of supply, where the former has been accomplished. Supposing every family within the British islands to be supplied with two copies of the Scriptures—one Bible and one Testament—and granting the average continuance of each copy to be twenty years, it would require the annual issue of above half a million of copies to maintain even this measure of supply, without taking into account what is necessary for the schools of the kingdom, and what the cravings of individuals would require for the satisfying of their personal wants. But the first part of this work has not as yet been adequately discharged. A copy of the Scriptures has not been offered for purchase to every family in the kingdom; nor is the machinery yet constructed by which it may be presented. But

wherever it has been made (as, to a great extent, in Manchester and some other places), the effect has been very extraordinary, and the demand for the book most unexpected. People have awakened with surprise to a sense of the importance of having in their possession the charter of eternal life, and have purchased it with eagerness. Here, then, is a vast field open at home to the Society's operations. Why is there not a Bible Association in every village of the kingdom ? Surely there are in every place persons who feel the value of the Bible, and the importance of its being known and possessed by all. Why cannot these combine together—a labour already done to so gratifying an extent in many places—and, dividing their place, if necessary, into convenient districts, offer to the members of every family within it the opportunity of purchasing the Scriptures ? Why should any be unable to purchase at once the copy they wish to possess ? Why cannot the same parties appoint a collector to receive their weekly subscriptions towards it; and, when the price of the copy has been paid up, put it into their possession ? Further, why cannot the same parties solicit from those who are already in possession of the Scriptures, free contributions, to enable the Parent Society to distribute them to the poor and destitute of all lands? Lastly, why cannot the system be pursued year by year, that the necessary supply, having been once obtained, may be regularly kept up, and the rising generation continually supplied with their copies; whilst the free fund of the Society is as constantly recruited by the annual subscriptions or benefactions, which the body of the people may be pleased to contribute? This is to set up and maintain an effective Bible Association in every place. Let it, moreover, be remembered, that this is *no ministerial work*, or part of that work to which *ministers are officially* called and ordained. They are to give themselves to prayer and oral teaching. The work, indeed—of circulating the Scriptures—will well comport with their calling; but it does not necessarily belong to them: much less is it appropriated to them, or subjected to their discretion, and made dependent on their will or energy. It belongs to the private Christian to commence and carry it out, and to sustain it. And most beneficial, unquestionably, would be the results. They might not, perhaps, be so great as our sanguine minds may look for and expect, but they would be very substantial and extensive. Where, however, places are so circumstanced, that the system, as proposed above, could not be instituted and followed up (and many places would be found, no doubt, in this condition); still the same object, as far as the local supply of the Scriptures is involved, might be carried out by the *Colporteur*, or Bible-hawker. If every Auxiliary, in connexion with its Branches, maintained an adequate staff of this description of labourers, how easily might every place in each neighbourhood, and throughout the country, be visited from house to house, and its inhabitants supplied with such copies of the Scriptures as they desired to possess: and, if the system was renewed every two or three years, it would

But it is not only at home, and in Europe, that we have a great and enlarging sphere of work before us. Various portions of Asia and of Africa are offering to us yet larger and enlarging fields of labour: whilst the Lord, in His good providence, has supplied, and is still furnishing us with the means of their cultivation.

Let us take a survey of these fields of operation, and of the means we possess for their cultivation.

It is a remarkable fact, in the history of the Bible Society, that it has pleased God to transfer to them, and put under their care for circulation, very large numbers of translations of the Scriptures into languages in which no part of the word of God had ever before appeared, and into languages spoken altogether by one-half of the human race. Three-fourths of mankind may now be reached by the word of God: and each individual of that portion, who can read, may now be presented with that word in the tongue in which he naturally thinks and speaks. What a field of operation is here laid open to the Society, when furnished with the means of multiplying at will copies of these Scriptures! How great is the work to which we are called; and how much is the importance of it enhanced when I add that, among this half of mankind—amounting to five hundred millions—not three million copies of the Scriptures, or of portions of them, have as yet been dispersed. But let us withdraw from these large and general statements to the consideration of particular portions of the work. Let us take Asia, for which sixty-nine new translations have been provided, and survey some of its principal divisions.

The first which presents itself is *the country west of the Euphrates and Tigris, but including also Persia.* It cannot comprise a population less than forty millions. For their use six translations have been printed—the Turkish, Arabic, Syriac, Armenian, Georgian, and Persian; and no more are needed. Here is an ample field of labour, and one most interesting to every Christian, comprising the countries and places where the most important communications of God to men have been made; and where, also, the last scenes which are to usher in the consummation will be enacted. We need not wonder, therefore, that this portion has become the object of much Missionary zeal. Many European and American Missionaries have been directed to it, and are earnestly engaged in endeavouring to revive the spirit of the decayed Churches still subsisting there; to awaken the Jew to the consideration of his outcast state; and to enlighten the darkened minds of Mahommedans. In the pursuit of this work they find that the circulation of the Scriptures opens to them the readiest way of access to the people; and when they have to do with professing eastern Christians, it transfers the contest between the native teacher and the foreigner (against whom national prejudice would largely operate) to the authority of God's own word. The question becomes—which party speaks according to this word? and—let the

book decide the matter in dispute. Great already have been the effects produced. Among the translations executed for this portion of Asia is one into the modern Armenian tongue (the old translation into ancient Armenian having become a mere ecclesiastical book); and so great is the effect produced by it, that a new era has arisen in the Armenian Church. Taught by the diligent reading and discussion of God's word, a reformation, both as to doctrine and practice, has commenced among them. Like all great changes, it has been met by strenuous opposition from ignorant formalists, and the blind adherents to corrupt practices, which ages of ignorance had introduced and formed: but it still proceeds onward. The reforming body, also, has obtained, by a firmân from the Porte, ample protection from persecution: so that no interdict is laid upon their opinions, and no barrier interposed to stop their progress. The awakening mind of this portion of Asiatics is becoming year by year more fully convinced of their errors: and we may add, that there is no portion of the population among whom a movement of this nature is likely to be so influential, or to produce such extended efforts; for they are the travelling traders of the East, and by their very occupation intimately mixed up with all classes of society. Oh! if it may please God to quicken the souls of such with spiritual life, a body of private Missionaries would at once be raised up fully qualified to propagate, in a multitude of places, the truth with which their own minds have become imbued. The very opening, however, of this field of work calls for the ready supply of Armenian Scriptures: they must be freely disseminated, that the people may be confirmed, and built up, and enlarged in the truth to which they have attained. In the carrying on of this work, the British and Foreign Bible Society has an able coadjutor in the American Bible Society; and we labour together in it with one mind and in one spirit: but it must be our business to take care that our own Society does not fail, through want of funds, in doing her part to sustain it.

Again, look at *Syria and Palestine*. Both are becoming yearly the scene of increased Missionary labour, and of the successful circulation of the Scriptures. The people will not now, as formerly, refuse to receive them or hear them read. They will not now give them up at the command of their priests. The authority of the word is obtaining increasing influence over their minds: and Jerusalem is again enlightened by the hearing of the truth though its progress, from the very composition of its inhabitants, must be slow and uncertain. As the spot, however, to which both Jews and Christians flock as the end of their respective pilgrimages, it has become a great centre for the distribution of the word; whence it is carried to a multitude of places which it would never reach but by the access and return of such pilgrims. It becomes, therefore, a matter of the greatest importance that the supply should be abundantly maintained, and that no opportunity of sending forth the word be lost.

Further, *Persia* admits of Missionaries; and though their labours are very circumscribed, yet in the spread of the word they can co-operate with us: and let us remember that, whilst the influence of the word is commonly very gradual, and often hidden, yet it is ever sure; and as circumstances favour the discovery, the effect will be manifested.

What an interesting field, then, does *Western Asia* open to our view! Surely we are bound to cultivate it. We know it must be the scene of great changes: the waters of the Euphrates must be dried up, that the kings of the East may confer, and it may be, conflict with the West. The holy land must be restored to those to whom it has been covenanted from of old for an everlasting possession; it must become the battle-field on which the cause of truth will triumph over the many lies of the world and its ruler; and there mankind will be finally taught the abundant mercy and grace of the God of their salvation. And shall we not furnish the means by which the inhabitants of these countries may be prepared to take their part in the conflict, and acknowledge the hand which achieves the victory?

But let us proceed onward to *India*, embracing the whole of the peninsula from the Indus to the frontier of the Burmese Empire, and from the Himalayas to Cape Comorin, and the adjacent island of Ceylon. No part of the world can be more important to us than this is; nor ought any to be more interesting. It comprises 130 millions of souls, of whom from 90 to 100 millions are our fellow-subjects; and all are to a great extent under the influence of Great Britain. To us, as a professing Christian people, and remembering that this great mass of human beings are either gross idolaters or followers of the false prophet, their spiritual interests ought to be matters of deep importance: and so they will be, to all who know the truth, and its saving power. In addition, however, to this bond, we cannot but be conscious of the special responsibility we have incurred to seek their good, through the political and social relations which, in the providence of God, have been established between us.

Let us further consider, then, THE FACILITIES WHICH WE POSSESS OF ACCESS TO THIS MULTITUDE OF IMMORTAL SOULS—our means of operation upon them—what their own state of mind is—and what exertions we are called to make, that we may meet that state of mind, and direct to a right end the change under which they are passing.

With respect to *facility of access.*—It is obvious that the many millions, over which our country has been made the rulers, having become our fellow-subjects, we can mingle among them in the way of peaceful intercourse without any obstruction. But this does not give us access to their minds, or enable us to influence them in respect of their principles, their creed, or their idolatrous practices. To affect and influence them on all these important points demands a distinct operation, by the teaching of

Missionaries and by Christian education. Let us consider the means we possess of this description. The number of Stations occupied by Missionaries does not exceed 260. But in some of the most important of these—as in Calcutta, Madras, Bombay, Poonah, Benares, China, &c. —the Missionaries of different communities are labouring together, each carrying on the work distinctly, though harmonizing in spirit, and maintaining a general co-operation with each other. Many of these Stations, also, are centres of operation upon the surrounding districts; and with very many of them educational institutions are connected, where the children, not of native converts only, but of the heathen also, are collected for instruction; and in all the Missionary schools that instruction is based on the Christian Scriptures. It is true that these Stations, and the whole number of places in which we operate are very few, and the entire work is very insignificant, in comparison of what it ought to be; for if they were uniformly spread, or rather dotted over, the peninsula, each would be located in the midst of half a million of human beings—a poor provision for their spiritual improvement. But the Stations may be indefinitely increased, according to the zeal of Christians to enter upon the work, and the liberality manifested by their brethren in sustaining them. There is no difficulty, therefore, of operating by such instrumentality on the minds of the people, in proportion to its present measure, or of enlarging that measure to any extent.

Again, *there is no difficulty of operating through this instrumentality in the circulation of the Scriptures* (and this applies immediately to the work of the Bible Society), *from the want of translations into the vernacular languages of the inhabitants.* Translations have been already produced fully adequate to meet the demands of the whole population.

In the books of writers upon these subjects, sixty-eight languages and dialects are numbered up as spoken by some portion of the inhabitants of the peninsula already defined. Of these, thirty-five appear to be distinct languages, though most of them have their root in the Sanscrit; and from some of these twenty-five dialects have branched off. There are, besides, about eight rude, uncultivated tongues, spoken by small tribes amidst remote hills, &c. Of these last no versions have been attempted; nor will any ever be required: but of the thirty-five distinct languages, translations have been effected into all excepting eight: and the same may be said of the twenty-five dialects. So that of the whole number of languages and dialects of India (sixty-eight), translations have been effected into forty-four; and we may truly say, that in this department of the work more has been already done than will ever be required for practical purposes. Several of the translations already produced will never pass through a second edition. In the issue, probably not more than twenty of these languages will survive the amalgamation of the people by the spread of education, the knowledge

of Christian truth, and other causes of a commercial nature, which must very materially affect and alter their social relations, and, consequently, the maintenance of their distinct languages, and, much more, of their varying dialects.

In these translations, then, the Christian world has abundant means by which to operate on this great body of mankind. Nor has the field been neglected. Twenty-two Missionary Societies, from different quarters of the world—from Great Britain, Continental Europe, and America—have entered upon it, and according to their means are prosecuting the work. It is, however, by the circulation of portions of the word of God, and by educational institutions, that the extension of it must at the present moment be especially sought.

In respect of the use of both these means of light and knowledge of the truth, *a great change has been wrought on a large portion of the native mind.* In years gone by, a preacher could not address an assembly of natives without encountering insult, if not violence: now he will be listened to with attention and respect. Formerly the offer of a portion of the Scriptures, or of a Christian book, was rejected, as carrying with it pollution: now it is thankfully accepted, and by some diligently read. In the same manner, the education of the native youth, however desirable on temporal grounds, was not assented to, if instruction in the Christian Scriptures and in Christian principles was to be united with it: now there is great willingness on the part of the native heathen (not of all, but of many) to obtain the advantages of education, though the acquisition may overthrow their native faith. A general impression seems to have been extensively made on the native mind, that the reign of Brahma is passing away; that, unsupported by a pilgrim-tax enforced by government, their temples will crumble into ruins; their sutteeship and other self-immolating rites will disappear; and that a few years will see the downfall of all Hindoo superstition.

What a season is this for *increased and strenuous exertion* in the proclamation of the Gospel; for the multiplying of the messengers who may teach the people the way of salvation; for the institution of schools, both for males and females, who may be educated in the Christian Scriptures; and for the spread of those Scriptures among the people. How important will it be to multiply them in the form of Diglotts (the English version accompanying the vernacular translation), by which we may materially aid the native Indians in acquiring the language of their rulers, and thus fit them for government employment; whilst, at the same time, we may hope to imbue their minds with Christian principles, precepts, and doctrines. Here, then, is another portion of that great field, the world, which needs to be cultivated with far more diligence than it ever has been. Instead of a few patches of cultivation appearing here and there at vast distances (like the oases in the desert), the Gospel plough ought to break up districts, pro-

vinces, and ultimately all India, and the seed of the word be sown broad-cast over the whole of it. In this work the Missionary, the Schoolmaster, and the Agents of the Bible Society must unite together; whilst the two former will often become willing instruments to aid the latter. To supply, however, such an agency, the funds of the Society must be greatly increased, that the copies, as they are wanted, may be brought out and freely communicated.

But let us proceed to another quarter, and view the great field of the monosyllabic languages eastward of the Burrampooter, including the *Burmese* Empire, and reaching from *Tibet*, on the north, to *Siam* and *Cambogia* on the south, and throughout *China* to the whole of its sea-board on the east. The number of these languages is not very many. They are all founded on the Chinese, and comprise two branches—the Indo-Chinese and the Tibetan. Translations have been made into a few of them, as the Burmese, the Siamese, the Karen, Munipoora, and Khassee; but the importance of them all (and all are important according to the extent of their use) must yield to the Chinese translation, which is applicable to the enlightening of 300 millions of human beings, or above one-fourth of the human race. But upon this subject, and on this translation, and the interest which the Bible Society naturally has in its progress and circulation, we may be permitted to make a few remarks.

When considering our Indian field of labour, the thought that it extended over 130 millions presented a very serious and fearful view of the matter. What, then, shall we say in respect of 300 millions of human beings? Yet the command of the Saviour to His people (and as the first Christians understood it, addressed to all His people, Acts viii. 4) still abides: "Go and disciple all nations;" "Preach the Gospel to every creature." The command, therefore, is to be carried out to the utmost of His people's power, as the Lord, in His providence, shall open to them a way in which to prosecute it. Now the Lord, in His providence, has seen good to open to His people a way of access to the Chinese nation, and given them the means of extensive operation upon them. It was a nation closed up by the jealousy of its rulers, and to a great degree precluded from all intercourse with strangers. But, by the influence of political and commercial changes, the barrier has been broken down, and a restricted intercourse admitted on the part of the Chinese government, fully sufficient to exhaust all the means at present collected for their aid. The Lord, also, has provided a translation of the entire Scriptures into their language, which has already obtained great attention, has received very careful correction, and bids fair soon to become as good a translation as can be expected from men, who do not think as well as speak in the language into which they translate. Further, this great advantage attends the efforts of Christians in behalf of this peculiar people, that one language only is used by the great masses of these 300 millions of men. It is true that the written language is not spoken alike in every part of

China. The pronunciation of it, indeed, varies very greatly; so that the Missionary, who has learnt to speak Chinese in Canton, may not be very intelligible to his brethren, who have been taught it at Ning-po. This arises, as we suppose, from the symbolic nature of the language. The meaning of the sign, or symbol, is understood alike everywhere, whilst the sound expressive of the symbol varies exceedingly.* The same Missionary, therefore, who has learnt the pronunciation of one district is not competent to preach the Gospel in every other; but the same translation will serve for the instruction of the people throughout the empire: and this greatly facilitates the work of introducing the knowledge of the Gospel to the nation. It also meets, in a peculiar manner, the habits of the population, who, as a reading people, are more inclined to learn from the study of a book than from the hearing of a preacher. Here, then, is a field peculiarly calling for the operation of the Bible Society to cultivate it; and no doubt, unless some unforeseen obstruction to the work be interposed, the demand for the Chinese Scriptures will increase annually, and may ultimately require very large funds to meet it.

There is yet another portion of the Asiatic fields which must be briefly noticed—the *Polynesian*—in many parts of which very extraordinary changes have been wrought during the last fifty years by the preaching of the Gospel and the circulation of the word of God. The languages which prevail throughout this portion of the world are chiefly derived from two stems—the Malayan and Negritos. The Malays, as they are now the great roving pirates throughout the Indian Archipelago, so they seem to have been originally the great colonizers throughout the islands of the Pacific. Hence dialects of Malayan are found throughout Java, Sumatra, Borneo, the Philippine islands, the Moluccas, the Carolinas, the Sandwich, the Society, Navigators', Friendly, and Feejeean Islands, and various other groups, together with New Zealand and Australia; whilst a stream of the Negritos has entered by Timor and New Guinea, and extended to Louisiade, the New Hebrides, and New Caledonia. As Missionaries have pursued their enterprise from one group of islands to another, they have applied themselves to the reduction of the spoken languages to an alphabetical form, to the translation of the Scriptures into the new-formed language, and to their printing and circulation. Of such translations we number up sixteen. In the printing of all these (excepting one, the Hawaiian, of the Sandwich Islands, carried out by the American Bible Society) the British and Foreign Bible

* The following statement may be taken as an illustration of this fact. The symbols for *twenty-two* do not vary, and are expressed by the same written characters throughout China; but when utterance is given to them by a native of Peking, we hear *urh-shih-urh*; when by a native of Ning-po it is *gne-a-gne*; and when by a native of Canton it is *e-shap-e*.—See Bagster's "Bible of Every Land," page 3.

Society has taken an active part, and is very anxious to meet the demands made upon it. But it is obvious that, as these translations are increased, and the demand for copies is enlarged, those who minister to the funds of the Society must endeavour to enlarge them in the same proportion, that there may be no failure in this work and labour of love through the lack of means.

We now turn to the last portion of that field of labour which we are concerned to survey—unhappy and benighted *Africa*. For this quarter of the world two ancient ecclesiastical versions have been reprinted, and twelve versions of portions of the Scriptures have been prepared and printed—eleven by the British and Foreign Bible Society and one by the American Bible Society. Of these the Berber is designed for the oases of the African Desert, from Mount Atlas to Egypt: but of this version only a portion of St. Luke's Gospel has as yet been published. The entire Bible has been printed in Amharic, now the vernacular language of Abyssinia: and a translation of the Gospel of St. Luke has been effected into the Kinika for the Wanika tribes of Eastern Africa. For the tribes to the north of the Cape of Good Hope four translations have been made of portions of the word, and printed and circulated. But in respect of all these languages and dialects, we must be well aware that they will in time disappear (just as the Hottentot has ceased to be spoken) before the spread of European settlers and the progress of civilization. The effects of intercourse, and the interests of social life, must in time make the English tongue the universal language of South Africa. In the mean time, however, these translations, and such as may be added to them, are of the utmost importance for the instruction in the knowledge of the truth, and therefore for the salvation, of the existing generation of the different tribes for which they have been made, and for their immediate successors: and many editions will be required for their use. Indeed, their instruction in Christianity (the great civilizing power), which cannot be carried on without those Scriptures, will be essential to the hastening of the period when they will no longer need them.

But the case of *Western Africa* is very different. From the Gambia—indeed from the river Senegal, along the whole western coast, to the mouth of the Niger, and thence to the coast opposite Fernando Po, and comprehending, also, the whole of the country lying on the right or western bank of the Niger and Joliba—all this part of Africa is open to the operations of Missionaries and of the Bible Society, by the printing and circulation of the Scriptures in the native languages or dialects. Portions have been already translated and printed by the Society in four of these tongues—the Bullom, Mandingo, and Yoruba; and in the Grebo by the American Bible Society. Such an operation would also be greatly forwarded if a seminary could be established at Sierra Leone, or in Liberia, or in both, for the simple purpose of instructing pious natives of competent natural talents (like Mr. Crowther)

in the chief Semitic languages—the Arabic and Hebrew—and in the Greek tongue, that they may be fitted to preach the Gospel to the natives of this populous part of Africa; and prepared, likewise, to answer the Mahommedan priests, who are actively employed in extending their faith throughout the interior of Africa, and seeking to establish it in many of its most powerful states.

We said that this was the last part of the Bible-field which we had to notice: it is obvious, however, that another, and most important part remains to be cultivated—*the two Americas*. But the whole of North America connected with the United States will be well and fully attended to by the American Bible Societies. The introduction of the Scriptures, also, into the South-American States will perhaps be best effected by them; though unquestionably we shall continue to supply our quota to the work, as openings are made for our operations.

Our *West-India Islands* are and have been the objects of our immediate superintendence: and our *North-American provinces* are equally to be provided for by such agencies as the condition of the several parts of that vast territory may require. These agencies must be very various; and, as they are called for, will, we trust, be supplied. All observations, however, upon them have been anticipated by those already made in reference to the extension of Bible circulation in our own country. Care must be taken that from time to time the offer of the Scriptures be renewed to every family comprised within our Western-American territory.

But for the due and efficient prosecution of these objects at home and abroad—in Continental Europe, in Western Asia, in the East Indies, in China, in Polynesia, in Africa, and in our own colonies and dependencies universally—*a vast increase of the means hitherto supplied to our Society will be necessary.*

It has often been a matter of wonder to many that the British and Foreign Bible Society, which, as the helper of all Missionary and School Societies, receives the tribute of thanks from each, should yet obtain so small a portion of support, comparatively, from the collective body of Christians. Distinct Missionary Societies receive from 50,000*l.* to 100,000*l.* and upwards from the members of their respective communities. Whilst (exclusive of the money paid for books purchased) the Bible Society only received last year—and that a fruitful year—free contributions to the amount of 56,000*l.* We would not wish one shilling to be withdrawn from any of the Societies referred to, in order to increase the funds of the Bible Society—far, far from it: we would gladly hear that the funds of them all were greatly enlarged: they could well expend far greater sums, were they committed to them. But we would still crave that the great feeder of them all, in respect of the Sacred Scriptures, should be liberally and abundantly supplied. If all is carried out in behalf of heathen nations, which

their existing state requires, a great increase to its funds must be obtained, or the Society will be unable to meet the demands which will inevitably be made upon it. We have confidence, however, that what the Lord has originated—and the Bible Society is His formation and not man's—will be sustained by Him; that His people will be made willing to supply what is lacking, and the Society be enabled to minister throughout the world that word which is ordained for the healing of the nations.

JUBILEE

OF THE

British and Foreign Bible Society.

1853.

WHAT IS THE BIBLE?

AND,

WHAT HAS IT DONE?*

BY THE REV. J. C. RYLE, B.A.

RECTOR OF HELMINGHAM, SUFFOLK.

READER—There is a Society of men, which, for nearly fifty years, has been labouring for one single object. That object has been to print, circulate, and multiply copies of *one single book.*

It is a Society composed of men of different nations and languages. Some of its members are Englishmen, some Scotch, some Americans, some Germans, some French, and some Dutch. But on one point they are all agreed, and that is, the immense importance of printing and circulating *one single book.*

It is a Society which has had many difficulties to overcome. Some have opposed it openly, and denounced its proceedings. Multitudes have regarded it with indifference, if not with contempt. Its friends and supporters have always been few, compared with the rest of mankind. But in spite of all obstacles, the Society has gone steadily forward, and continues to this day circulating its *one single book.*

It is a Society which has been eminently useful to the world. It has done good to thousands and millions of souls. It has sown seed which has borne fruit in every part of the globe. It has promoted morality and true religion. It has strengthened and helped hundreds of good men. All this

* Abridged, altered, and adapted from a larger work, by the same author, entitled "How readest Thou," published by Hunt and Son, Ipswich, and Wertheim, London. Price 3*s*. per dozen.

it has done in a very simple way: it has printed and circulated *one single book.*

Reader—the book of which I have been speaking is the Bible, The Society is the British and Foreign Bible Society. The point I want to impress upon you is, the duty of giving this Society your cordial support.

Give me your attention while I try to show you the immense value of the Bible. I will tell you why the Society attaches so much importance to the circulation of the Bible; and then, if you never supported the Society before, I will ask you to begin supporting it this year.

I. I ask you to remember, in the first place, that A KNOWLEDGE OF THE THINGS CONTAINED IN THE BIBLE IS ABSOLUTELY NECESSARY FOR THE SALVATION OF A MAN'S SOUL.

We live in days when the words of Daniel are fulfilled before our eyes—"Many run to and fro, and knowledge is increased." Schools are multiplying on every side. New colleges are set up. Old universities are reformed and improved. New books are continually coming forth. More is being taught, more is being learned, more is being read, than there ever was since the world began. It is all well. I rejoice at it. An ignorant population is a perilous and expensive burden to any nation. It is a ready prey to the first Absalom, or Catiline, or Wat Tyler, or Jack Cade, who may arise to entice it to do evil. But this I say, we must never forget that all the education a man's head can receive will not save his soul from hell, unless he knows the truths of the Bible.

A man *may have prodigious learning, and yet never be saved.* He may be master of half the languages spoken round the globe. He may be acquainted with the highest and deepest things in heaven and earth. He may have read books till he is like a walking cyclopædia. He may be familiar with the stars of heaven, the birds of the air, the beasts of the earth, and the fishes of the sea. He may be able to speak of plants, from the cedar of Lebanon to the hyssop that grows on the wall. He may be able to discourse of all the secrets of fire, air, earth, and water. And yet, if he dies ignorant of Bible truths, he dies a miserable man. Chemistry never silenced a guilty conscience. Mathematics never healed a broken heart. All the sciences in the world never smoothed down a dying pillow. No earthly philosophy ever supplied hope in death. No natural theology ever gave peace in the prospect of meeting a holy God. All these things are of the earth, earthy, and can never raise a man above the earth's level. They may enable a man to strut and fret his little season here below with a more dignified gait than his fellow-mortals, but they can never give him wings, and enable him to soar towards heaven. He that has the largest share of them will find at length, that, without Bible knowledge, he has got no lasting possession. Death will make an end of all his attainments, and after death they will do him no good at all.

A man *may be a very ignorant man, and yet be saved.* He may be unable to read a word, or write a letter. He may know nothing of geography, beyond the bounds of his own parish, and be utterly unable to say which is nearest, Paris or New York. He may know nothing of arithmetic, and not see any difference between a million and a thousand. He may know nothing of history, not even of his own land, and be quite ignorant whether his country owes most to Semiramis, Boadicea, or Queen Elizabeth. He may know nothing of the affairs of his own times, and be incapable of telling you whether the Chancellor of the Exchequer, or the Commander-in-Chief, or the Archbishop of Canterbury, is managing the national finances. He may know nothing of science and its discoveries; and whether Julius Cæsar won his victories with gunpowder, or the apostles had a printing press, or the sun goes round the earth, may be matters about which he has not an idea. And yet, if that very man has heard Bible truth with his ears, and believed it with his heart, he knows enough to save his soul. He will be found at last with Lazarus in Abraham's bosom, while his scientific fellow-creature, who has died unconverted, is lost for ever.

Knowledge of the Bible, in short, is the one knowledge that is needful. A man may get to heaven without money, learning, health, or friends; but without Bible knowledge he will never get there at all. A man may have the mightiest of minds, and a memory stored with all that mighty mind can grasp; and yet, if he does not know the things of the Bible, he will make shipwreck of his soul for ever. Woe! woe! woe to the man who dies in ignorance of the Bible!

Reader, this is the book about which I address you this day. This is the book which the British and Foreign Bible Society endeavours to circulate. What are you doing to circulate this book yourself? Why should you not assist the Society in the good work which it is doing?

II. I ask you to remember, in the second place, that THE MANNER IN WHICH THE BIBLE IS WRITTEN MAKES IT INFINITELY MORE IMPORTANT THAN ANY OTHER BOOK IN EXISTENCE.

The Bible is "written by inspiration of God." In this respect it is utterly unlike all other writings. God taught the writers of it what to say. God put into their minds thoughts and ideas. God guided their pens in setting down those thoughts and ideas. When you read it, you are not reading the self-taught compositions of poor imperfect men like yourself, but the words of the eternal God. When you hear it, you are not listening to the erring opinions of short-lived mortals, but to the unchanging mind of the King of kings. The men who were employed to indite the Bible spoke not of themselves. They "spake as they were moved by the Holy Ghost." (2 Peter i. 21.)

I shall not waste time by attempting any long and laboured proof of this.

I say boldly, that the book itself is the best witness of its own inspiration. It is utterly inexplicable and unaccountable in any other point of view. It is the greatest standing miracle in the world. He that dares to say the Bible is not inspired, let him give a reasonable account of it, if he can. Let him explain the history and character of the book in a way that will satisfy any man of common sense. The burden of proof seems, to my mind, to lie on him.

Here is a book written by not less than thirty different persons. The writers were men of every rank and class in society. One was a lawgiver, one was a warlike king, one was a peaceful king, one was a herdsman, one had been brought up as a publican, another as a physician, another as a learned Pharisee, two as fishermen, several as priests. They lived at different intervals over a space of 1500 years, and the greater part of them never saw each other face to face. And yet there is a perfect harmony among all these writers. They all write as if they were under one dictation. The handwriting may vary, but the mind that runs through their work is always one and the same. They all tell the same story. They all give one account of man, one account of God, one account of the way of salvation, one account of the heart. You see truth unfolding under their hands as you go through the volume of their writings; but you never detect any real contradiction or contrariety of view. Tell us not that all this might be the result of chance. The man who can believe *that* must indeed be a credulous person. There is only one satisfactory account of the book. It was written under the *direct inspiration of God.*

Here is a book that has been finished and before the world for nearly 1800 years. These 1800 years have been the busiest and most changeful period the world has ever seen. During this period the greatest discoveries have been made in science, the greatest alterations in the ways and customs of society, the greatest improvements in the habits and usages of life. Hundreds of things might be named which satisfied and pleased our forefathers, which we have laid aside long ago as obselete, useless, and old-fashioned. The laws, the books, the houses, the furniture, the clothes, the carriages of each succeeding century, have been a continual improvement on those of the century that went before. There is hardly a thing in which faults and weak points have not been discovered. There is hardly an institution which has not gone through a process of sifting, purifying, refining, simplifying, reforming, amending, and changing. But all this time men have never discovered a weak point or a defect in the Bible. Infidels have assailed it in vain. There it stands—perfect, and fresh, and complete, as it did eighteen centuries ago. The march of intellect never overtakes it. The wisdom of wise men never gets beyond it. The science of philosophers never proves it wrong. The discoveries of travellers never convict it of mistakes. Are the distant islands of the Pacific laid open?—Nothing is found that in the slightest

degree contradicts the Bible account of man's heart. Are the ruins of Nineveh and Egypt ransacked and explored?—Nothing is found that overturns one jot or tittle of the Bible's historical statements. Are the heathen in the remotest parts of the earth induced to give up their idols?—The Bible is found to meet the wants of their consciences as thoroughly as it did those of Greeks and Romans in the days when it was first completed. It suits all ages, ranks, climates, minds, conditions. It is the one book which suits the world. How shall we account for this? What satisfactory explanation can we give? There is only one account and one explanation. The Bible was written by inspiration. It is the book of the world, because He inspired it who formed the world, who made all nations of one blood, and knows man's common nature. It is the book for every heart, because He dictated it who alone knows all hearts, and what all hearts require. *It is the book of God.*

Here is a book, which for sublimity, wisdom, and purity, is utterly unrivalled. No other book in existence comes near it. There is a style and tone of thought about it, which separates it from all other writings. There are no weak points, and motes, and flaws, and blemishes. There is no mixture of infirmity and feebleness, such as you will find in the works of even the best Christians. "Holy, holy, holy," seems written on every page. To talk of comparing the Bible with the Koran, the Shasters, or the book of Mormon, is positively absurd. You might as well compare the sun with a rushlight, or Mont Blanc with a mole-hill, or St. Paul's with an Irish hovel, or the Portland vase with a garden pot, or the Koh-i-noor diamond with a bit of glass. God seems to have allowed the existence of these pretended revelations, in order to prove the immeasurable superiority of His own word. To talk of the inspiration of the Bible as only differing *in degree* from that of such writings as the works of Emerson, Gibbon, and Voltaire, is simply a piece of blasphemous folly. Every honest and unprejudiced reader must see that there is a gulf between the Bible and any other book which no man can fathom. You feel, at turning from the Scriptures to other works, that you have got into a new atmosphere. You feel like one who has exchanged gold for base metal, and heaven for earth. And how can this mighty difference be accounted for? The men who wrote the Bible had no special advantages. They had, most of them, little leisure, few books, and no learning—such as learning is reckoned in this world. Yet the book they compose is one which is unrivalled! There is but one way of accounting for this. They wrote under the *direct inspiration of God.*

It proves nothing against inspiration, as some have asserted, that the writers of the Bible have each a different style. Isaiah does not write like Jeremiah, and Paul does not write like John. This is perfectly true; and yet the works of these men are not a whit less equally inspired. The waters of the sea have many different shades. In one place they look blue, and in another green. And yet the difference is owing to the depth or shallowness

of the part we see, or to the nature of the bottom. The water in every case is the same salt sea. The breath of a man may produce different sounds, according to the character of the instrument on which he plays. The flute, the pipe, and the trumpet, have each their peculiar note. And yet the breath that calls forth the notes is in each case one and the same. The light of the planets we see in heaven is very various. Mars, and Saturn, and Jupiter, have each a peculiar colour. And yet we know that the light of the sun, which each planet reflects, is in each case one and the same. Just in the same way the books of the Old and New Testaments are all inspired truth, and yet the aspect of that truth varies according to the mind through which the Holy Ghost makes it flow. The handwriting and style of the writers differ enough to prove that each had a distinct individual being; but the Divine Guide who dictates and directs the whole is always one. All is alike inspired. Every chapter, and verse, and word, is from God.

Oh that men who are troubled with doubts, and questionings, and sceptical thoughts about inspiration, would calmly examine the Bible for themselves! Oh that they would act on the advice which was the first step to Augustine's conversion—"Take it up and read it! Take it up and read it!" How many Gordian knots this course of action would cut! How many difficulties and objections would vanish away at once like mist before the rising sun! How many would soon confess, "The finger of God is here! God is in this book, and I knew it not!"

Reader—this is the book about which I address you this day. This is the book, I repeat, which the British and Foreign Bible Society endeavours to circulate. What are you doing to circulate this book yourself? Why should you not assist the Society in the good work which it is doing?

III. I ask you to remember, in the third place, that THE MATTER WHICH THE BIBLE CONTAINS RENDERS IT INFINITELY MORE IMPORTANT THAN ANY BOOK IN EXISTENCE.

The Bible handles subjects which are utterly beyond the reach of man, when left to himself. It treats of things that are invisible—the soul, the world to come, and eternity;—subjects which man has no line to fathom. All who have tried to write on these subjects without Bible light have done little but show their own ignorance. They grope like the blind; they speculate; they conjecture. They generally make the darkness more visible, and land us in a region of uncertainty and doubt. How little did the wisest of the heathen know! How dim were the views of Solon, Socrates, Aristotle, Plato, Cicero, and Seneca! A well-taught Sunday-school child, in the present day, knows more eternal truth than all these sages put together.

The Bible alone gives *a true and faithful account of man.* It does not

flatter him as novels and romances do: it does not conceal his faults and exaggerate his goodness. It paints him just as he is. It describes him as a fallen creature, very far gone from original righteousness, and, of his own nature, inclined to evil; a creature needing not only a pardon, but a new heart, to make him fit for heaven. It shows him to be a corrupt being, under every possible circumstance, when left to himself; corrupt after the loss of paradise; corrupt after the flood; corrupt when fenced in by laws and commandments; corrupt when the Son of God visited him as manifest in the flesh; corrupt in the face of warnings; corrupt in the face of miracles; corrupt in the face of judgments; corrupt in the face of mercies. In one word, it shows man to be by nature always a sinner. How important is this knowledge!

The Bible alone gives us *true views of God*. By nature, man knows nothing of Him. All his conceptions and ideas of Him are low, grovelling, and debased. What can be more degraded than the gods of the Canaanites and Egyptians, of Babylon, of Greece, and of Rome? What can be more vile than the gods of the Hindoos, and other heathens, in our own times? By the Bible we know that *God hates sin*. The destruction of the world by the flood—the burning of Sodom and Gomorrah—the drowning of Pharaoh and the Egyptians in the Red Sea—the cutting off of the nations of Canaan—the overthrow of Jerusalem and the temple—the scattering of the Jews,—all these are unmistakeable witnesses. By the Bible we know that *God loves sinners*. His gracious promise in the day of Adam's fall—His longsuffering in the times of Noah—His deliverance of Israel out of the land of Egypt—His gift of the law at Mount Sinai—His bringing the tribes into the promised land—His forbearance in the days of the judges and kings—His repeated warnings by the mouth of His prophets—His restoration of Israel after the Babylonian captivity—His sending His Son into the world, in due time, to be crucified—His commanding the Gospel to be preached to the Gentiles,—all these are speaking facts. By the Bible we learn that *God knows all things*. We see Him foretelling things hundreds and thousands of years before they take place; and as He foretells, so it comes to pass. He foretold that the family of Ham should be a servant of servants; that Tyre should become a rock for drying nets; that Nineveh should become a desolation; that Babylon should be made a desert; that Egypt should be the basest of kingdoms; and that the Jews should not be reckoned among the nations. All these things were utterly unlikely. Yet all have been fulfilled. Reader, once more I say, how important is this knowledge!

The Bible alone teaches us that *God has made a full, perfect, and complete provision for the salvation of fallen man*. It tells of an atonement made for the sin of the world, by the sacrifice and death of God's own Son upon the cross. It tells us that by His death for sinners, He obtained eternal redemption for all that believe on Him. The claims of God's

broken law have now been satisfied. Christ has suffered for sin, the just for the unjust. God can now be just, and yet the justifier of the ungodly. It tells us that there is now a complete remedy for the guilt of sin, even the precious blood of Christ. Whosoever believeth on Him shall not perish, but have eternal life. It tells us that there is a complete remedy for the power of sin, even the almighty grace of the Spirit of Christ. It shows us the Holy Ghost quickening believers, and making them new creatures. It promises a new heart and a new nature to all who will hear Christ's voice, and follow Him. Reader, once more I say, how important is this knowledge!

The Bible alone *explains the state of things that we see in the world around us.* There are many things on earth which a natural man cannot explain. The amazing inequality of conditions—the poverty and distress—the oppression and persecution—the shakings and tumults—the failures of statesmen and legislators—the constant existence of uncured evils and abuses,—all these things are often puzzling to him. He sees, but does not understand. But the Bible makes it all clear. The Bible can tell him that the whole world lieth in wickedness; that the prince of the world, the devil, is everywhere; and that it is vain to look for perfection in the present order of things. The Bible will tell him that there is "a good time" certainly coming, and coming perhaps sooner than people expect it—a time of perfect knowledge, perfect justice, perfect happiness, and perfect peace. But the Bible will tell him this time shall not be brought in by any power but that of Christ coming to earth again. And for that second coming of Christ the Bible will tell him to prepare. Oh, reader, how important is all this knowledge!

But time would fail me if I were to enter fully into all the great things which the Bible reveals. It is not by any sketch or outline that the treasures of the Bible can be displayed. It would be easy to point out many other things beside those I have mentioned, and yet the half of its riches would be left untold.

How comforting is the account it gives us of the great Mediator of the New Testament,—the man Christ Jesus! Four times over His picture is graciously drawn before our eyes. Four separate witnesses tell us of His miracles and His ministry—His sayings and His doings—His life and His death—His power and His love—His kindness and His patience—His ways, His words, His works, His thoughts, His heart. Blessed be God, there is one thing in the Bible the most prejudiced reader can hardly fail to understand, and that is, the character of Jesus Christ!

How encouraging are the examples the Bible gives us of good people! It tells us of many who were of like passions with ourselves,—men and women who had cares, crosses, families, temptations, afflictions, diseases, like ourselves,—and yet by faith and patience inherited the promises, and

got safe home. It keeps back nothing in the history of these people. Their mistakes, their infirmities, their conflicts, their experience, their prayers, their praises, their useful lives, their happy deaths,—all are fully recorded. And it tells us the God and Saviour of these men and women still waits to be gracious, and is altogether unchanged.

How instructive are the examples the Bible gives us of bad people! It tells us of men and women who had light, and knowledge, and opportunities, like ourselves, and yet hardened their hearts, loved the world, clung to their sins, would have their own way, despised reproof, and ruined their own souls for ever. And it warns us that the God who punished Pharaoh, and Saul, and Ahab, and Jezebel, and Judas, and Ananias and Sapphira, is a God who never alters, and that there is a hell.

How blessed are the hopes which the Bible holds out to the believer in Christ Jesus! Peace in the hour of death—rest and happiness on the other side of the grave—a glorious body in the morning of the resurrection—a full and triumphant acquittal in the day of judgment—an everlasting reward in the kingdom of Christ—a joyful meeting with the Lord's people in the day of gathering together,—these, these are the future prospects of every true Christian. They are all written in the book,—in the book which is all true.

How striking is the light which the Bible throws on the character of man! It teaches us what men may be expected to be and do in every position and station of life. It gives us the deepest insight into the secret springs and motives of human actions, and the ordinary course of events under the control of human agents. It is the true discerner of the thoughts and intents of the heart. How deep is the wisdom contained in the books of Proverbs and Ecclesiastes! I can well understand an old divine saying, "Give me a candle and a Bible, and shut me up in a dark dungeon, and I will tell you all that the whole world is doing."

Reader—all these are things which men could find nowhere except in the Bible. We have probably not the least idea how little we should know about these things if we had not the Bible. We hardly know the value of the air we breathe, and the sun which shines on us, because we have never known what it is to be without them. We do not value the truths on which I have been just now dwelling, because we do not realize the darkness of men to whom these truths have not been revealed. Surely no tongue can fully tell the value of the treasures this one volume contains. Well might old John Newton say that some books were *copper* books in his estimation, some were *silver*, and some few were *gold*;—but the Bible alone was like a book all made up of *bank notes*.

Think not for a moment that any part of this precious book is not profitable. Think not that such portions as catalogues and pedigrees,—as Leviticus, and the description of Ezekiel's temple,—are useless and without

value. Believe me it is childish folly to question the usefulness of any word in the Bible merely because our eyes at present do not see its use.

Place yourself in imagination on the top of some Highland mountain. Look at the minute moss or lichen which clings to the side of that mass of rock. Tell me, if you can, what use and purpose that lichen serves. The birds of the air, the beasts of the field, the very insects leave it alone. The grouse, and ptarmigan, and red deer draw no sustenance from it. The rock does not require its covering. And yet that minute lichen is as truly a part of God's creation as the cedars of Lebanon, or the Victoria Regia of the South-American rivers. Place it under a microscope, and you will soon see that, like all other works of God, it is "very good," and full of beautiful design. Settle it down in your mind, that as it is with the book of nature, so it is with the book of revelation, the written word of God. There is not a chapter or verse from first to last which is not in some way profitable. If you and I do not see its use, it is because we have not eyes to see it yet. But all, we may rest assured, is precious. All is very good. Well said Bishop Jewell, "There is no sentence, no clause, no word, no syllable, no letter, but it is written for thy instruction. There is not one jot, but it is signed and sealed with the blood of the Lamb."

Reader—this is the book, I say once more, about which I address you this day. This is the book which the British and Foreign Bible Society endeavour to circulate. What are you doing to circulate this book yourself? Why should you not assist the Society in the good work which it is doing?

IV. I ask you to remember, in the last place, that NO BOOK IN EXISTENCE HAS PRODUCED SUCH IMMENSE EFFECT ON MANKIND AT LARGE AS THE BIBLE.

This is the book whose doctrines turned the world upside down in the days of the Apostles.

Eighteen centuries have now passed away since God sent forth a few Jews from a remote corner of the earth, to do a work which, according to man's judgment, must have seemed impossible. He sent them forth at a time when the whole world was full of superstition, cruelty, lust, and sin. He sent them forth to proclaim that the established religions of the earth were false and useless, and must be forsaken. He sent them forth to persuade men to give up old habits and customs, and to live different lives. He sent them forth to do battle with vested interests, with old associations, with a bigoted priesthood, with sneering philosophers, with an ignorant population, with bloody-minded emperors, with the whole influence of Rome. Never was there an enterprise to all appearance more Quixotic, and less likely to succeed!

And how did He arm them for this battle? He gave them no carnal

weapons. He gave them no worldly power to compel assent, and no worldly riches to bribe belief. He simply put the Holy Ghost into their hearts, and the Scriptures into their hands. He simply bade them to expound and explain, to enforce and to publish, the doctrines of the Bible. The preacher of Christianity in the first century was not a man with a sword and an army, to frighten people, like Mahomet, or a man with a licence to be sensual, to allure people, like the priests of the shameful idols of Hindostan. No! he was nothing more than one holy man with *one holy book.*

And how did these men of one book prosper? In a few generations they entirely changed the face of society by the doctrines of the Bible. They emptied the temples of the heathen gods. They famished idolatry, or left it high and dry like a stranded ship. They brought into the world a higher tone of morality between man and man. They raised the character and position of woman. They altered the standard of purity and decency. They put an end to many cruel and bloody customs, such as the gladiatorial fights. There was no stopping the change. Persecution and opposition were useless. One victory after another was won. One bad thing after another melted away. Whether men liked it or not, they were insensibly affected by the movement of the new religion, and drawn within the whirlpool of its power. The earth shook, and their rotten refuges fell to the ground. The flood rose, and they found themselves obliged to rise with it. The tree of Christianity swelled and grew, and the chains they had cast round it to arrest its growth snapped like tow. And all this was done by the doctrines of the Bible! Talk of victories indeed! What are the victories of Alexander, and Cæsar, and Marlborough, and Napoleon, and Wellington, compared with those I have just mentioned? For extent, for completeness, for results, for permanence, there are no victories like the victories of the Bible.

This is the book which turned Europe upside down in the days of the glorious Protestant Reformation.

No man can read the history of Christendom as it was 500 years ago, and not see that darkness covered the whole professing church of Christ, even a darkness that might be felt. So great was the change that had come over Christianity, that, if an apostle had risen from the dead, he would not have recognised it, and would have thought that heathenism had revived again. The doctrines of the Gospel lay buried under a dense mass of human traditions. Penances, and pilgrimages, and indulgences, relic-worship and image-worship, and saint-worship, and worship of the Virgin Mary, formed the sum and substance of most people's religion. The church was made an idol. The priests and ministers of the church usurped the place of Christ. And by what means was all this miserable darkness cleared away? By none so much as by bringing forth once more the Bible.

It was not merely the preaching of Luther and his friends which esta-

blished Protestanism in Germany. The grand lever which overthrew the Pope's power in that country was Luther's translation of the Bible into the German tongue. It was not merely the writings of Cranmer and the English Reformers which cast down Popery in England. The seeds of the work thus carried forward were first sown by Wycliffe's translation of the Bible many years before. It was not merely the quarrel of Henry VIII. and the Pope of Rome which loosened the Pope's hold on English minds. It was the royal permission to have the Bible translated and set up in churches, so that every one who liked might read it. Yes, it was the reading and circulation of Scripture which mainly established the cause of Protestantism in England, in Germany, and Switzerland. Without it the people would probably have returned to their former bondage when the first reformers died; but by reading the Bible the public mind became gradually leavened with the principles of true religion. Men's eyes became thoroughly open. Their spiritual understandings became thoroughly enlarged. The abominations of Popery became distinctly visible. The excellence of the pure Gospel became a rooted idea in their hearts. It was then in vain for Popes to thunder forth excommunications. It was useless for kings and queens to attempt to stop the course of Protestantism by fire and sword. It was all too late. The people knew too much. They had seen the light; they had heard the joyful sound; they had tasted the truth. The sun had risen on their minds. The scales had fallen from their eyes. The Bible had done its appointed work within them, and that work was not to be overthrown. The people would not return to Egypt. The clock could not be put back again. A mental and moral revolution had been effected, and mainly effected by God's word. Oh, reader, those are the true revolutions which the Bible effects. What are all the revolutions recorded by Vertot—what are all the revolutions France and England have gone through, compared to these? No revolutions are so bloodless, none so satisfactory, none so rich in lasting results, as the revolutions accomplished by the Bible.

This is the book on which the well-being of nations has always hinged, and with which the best interests of every nation in Christendom at this moment are inseparably bound up. Just in proportion as the Bible is honoured or not, light or darkness, morality or immorality, true religion or superstition, liberty or despotism, good laws or bad, will be found in a land.

Come with me and look at the map of the world, and see what a tale it tells. Which are the countries where the greatest amount of ignorance, superstition, immorality, and tyranny is to be found at this very moment? The countries in which the Bible is a forbidden or neglected book—such countries as Italy, and Spain, and the South-American States. Which are the countries where liberty and public and private morality have attained the highest pitch? The countries where the Bible is free to all,

like England, Scotland, and the United States. Yes; when you know how a nation deals with the Bible you may generally know what a nation is. Oh that the rulers of some nations did but know that a free Bible is the grand secret of national prosperity, and that the surest way to make subjects orderly and obedient is to allow a free passage to the living waters of God's word! Oh that the people of some countries did but see that a free Bible is the beginning of all real freedom, and that the first liberty they should seek after is liberty for the apostles and prophets; liberty to have a Bible in every house, and a Bible in every hand! Well said Bishop Hooper, "God in heaven and the king on earth have no greater friend than the Bible." It is a striking fact, that when British sovereigns are crowned they are publicly presented with the Bible, and told, "This book is the most valuable thing this world affords."

This is the book which at this moment is producing the mightiest moral and spiritual effects throughout the world. This is the secret of the wonderful success which attends the London City Mission, and the Irish Church Missions. This is the true account of that amazing move toward Protestantism which has lately taken place in several parts of France. Which are the cities of the earth where the fewest soldiers and police are required to keep order? London, Manchester, Liverpool, New York—cities which are deluged with Bibles. Which are the churches on earth which are producing the greatest effect on mankind? The churches in which the Bible is exalted. Which are the parishes in England and Scotland where religion and morality have the strongest hold? The parishes in which the Bible is most circulated and read. Who are the ministers in England who have the most real influence over the minds of the people? Not those who are ever crying "Church! Church!" but those who are faithfully preaching the word. Ah, reader! a Church which does not honour the Bible is as useless as a body without life, or a steam-engine without fire. A minister who does not honour the Bible is as useless as a soldier without arms, a builder without tools, a pilot without compass, or a messenger without tidings. It is cheap and easy work for Roman Catholics, Neologians, and friends of secular education to sneer at those who love the Bible; but the Romanist, the Neologian, and the friends of mere secular education, have never yet shown us one New Zealand, one Tinnevelly, one Sierra Leone, as the fruit of their principles. We only can do that who honour the Bible; and we say, these are the works of the word, and the proofs of its power.

This is the book to which the civilized world is indebted for many of its best and most praiseworthy institutions. Few, probably, are aware how many are the good things that men have adopted for the public benefit, of which the origin may be clearly traced up to the Bible. It has left lasting marks wherever it has been received. From the Bible are drawn many of the best laws by which society is kept in order. From the Bible has been obtained the standard of morality about truth, honesty, and the relations of man and

wife, which prevails among Christian nations, and which, however feebly respected in many cases, makes so great a difference between Christians and heathen. To the Bible we are indebted for that most merciful provision for the poor man, the Sabbath-day. To the influence of the Bible we owe nearly every humane and charitable institution in existence: the sick, the poor, the aged, the orphan, the lunatic, the idiot, the blind, were seldom or never thought of before the Bible leavened the world. You may search in vain for any record of institutions for their aid in the histories of Athens or of Rome. Ah, reader! many sneer at the Bible, and say the world would get on well enough without it, who little think how great are their own obligations to the Bible. Little does the infidel think, as he lies sick in some of our great hospitals, that he owes all his present comforts to the very book he affects to despise. Had it not been for the Bible, he might have died in misery, uncared for, unnoticed, and alone. Verily, the world we live in is fearfully unconscious of its debts: the last day alone, I believe, will tell the full amount of benefit conferred upon it by the Bible!

Reader—this wonderful book is the subject about which I address you this day. This is the book which the British and Foreign Bible Society endeavours to circulate. What are you doing yourself to spread the knowledge of this book? Why should you not assist the Society in the good work which it is doing?

Reader—I commend the things of which I have been speaking to your serious and prayerful attention.

I trust I have said enough to justify the Bible Society in the course which it has pursued. I trust I have shown you that no body of men could have taken up a work more eminently useful, more calculated to glorify God and do good to the world, than the simple work which they have taken up—the *circulation of God's written word.*

I ask you, in conclusion, to consider seriously what reasonable excuse you can make for such conduct, if you refuse to help the work which the Society has taken in hand, both by your money and by your prayers. I ask you to reflect what wondrous good the simple word of God has done to the world already. Alas! how weak and feeble are the objections which have been sometimes raised against the Bible Society, when weighed against the one mighty fact, that *it is spreading over the world God's revealed truth.*

Come, then, I entreat you, in the fiftieth year of the Society's proceedings—come and cast in your lot boldly among its active friends. Assist us to make the Bible still more widely known to the millions of immortal beings by whom the earth is covered. Come and enjoy with us the luxury of doing good. Come and take up stumbling-blocks out of the Lord's way, by diminishing the spiritual ignorance and increasing the spiritual light of the world in which you live. Come and help us in this great work which we desire to do. Help us to give every child of Adam an opportunity of reading in his own tongue the wonderful works of our God, and of His Christ.

JUBILEE

OF THE

British and Foreign Bible Society,

1853.

SECOND ADDRESS OF THE COMMITTEE.

TO THE AUXILIARIES AND FRIENDS OF THE BRITISH AND FOREIGN BIBLE SOCIETY, THROUGHOUT THE WORLD.

DEAR FRIENDS—

WHEN last we had the pleasure to address you, we were on the eve of our YEAR OF JUBILEE, indulging in confiding and hopeful anticipations respecting it, which, through the good favour of God, have not proved unfounded. The proposal then made for the celebration of a Year of Jubilee met with a most gratifying and wide-spread response. Kindred Institutions and attached friends, in our own country and in far distant lands, even "from earth's remotest bounds," have united to encourage and help us in our thanksgivings and offerings, and to gladden us with assurances of sympathy and goodwill. Numerous commemorative Services have been held, and joyous Meetings convened, some of them of a singularly interesting and animating character, of which information will already have reached you through the Society's various publications and the public prints.

The Committee now think it right, for the satisfaction of those who have contributed, and as an encouragement to others, to make you acquainted with the amount of money generously placed at their disposal under the designation of the JUBILEE FUND, and of the steps already taken towards appropriating that Fund, in furtherance of the several objects specified on its institution. The Contributions *actually received* amount to £25,959. 0*s.* 7*d.*, and are daily increasing; and the Committee are apprised of considerable sums in the hands of local Treasurers and others, which will be remitted in due time.

In reference to the several SPECIAL OBJECTS enumerated in connexion with the Jubilee Fund, and to be assisted by it, the Committee have to state as follows:—

1. Resolutions on the subject of COLPORTAGE AT HOME have been for-

warded to all the principal Auxiliaries; and Grants have been made to the following places:—Hereford, Manchester, Norwich, Neath, Minsterley, Chester, Hadley and Barnet, Cheadle, Lancaster, Dartford and Swanscombe, Carlisle, Settle, and Pontypool; and arrangements have been made for the employment of six Colporteurs in the metropolis.

Applications from the county of Dorset, Cheltenham, Woolwich, Newport, Broseley, and other places, are under consideration.

The Committees of Auxiliaries in those sea-port towns from whence EMIGRANT Vessels sail, have been addressed, with a view to place at their disposal additional supplies of the Scriptures for the use of Emigrants, and also offering assistance towards the expenses of a local agency for the purpose.

Circulars have been sent to the various POOR-LAW UNIONS, offering to supply, where necessary, the *Wards* and *Schools* with the Scriptures: up to this date 106 have applied for grants.

The Chaplains of PRISONS, and the Secretaries of HOSPITALS, INFIRMARIES, and ASYLUMS, have also received Circulars; and from these there are 64 applications now before the Committee.

2. No specific measures have yet been adopted with regard to IRELAND; but a correspondence has been opened with the Committee of the Hibernian Bible Society, as to the best mode of effecting an extensive distribution of the Holy Scriptures in that country.

3. Resolutions have been sent to the Auxiliary Societies in the several PRESIDENCIES of INDIA, and in the Island of CEYLON; and they have been encouraged, as a present measure, to make a large distribution of the Scriptures, in various languages, in all the *Missionary Schools* and among the *Families* of the converts.

The Committee have not yet succeeded in securing the services of suitable individuals to undertake the special Missions to AUSTRALIA, and to BRITISH NORTH AMERICA and the WEST-INDIA ISLANDS; but they earnestly desire to carry out their plan in reference to this important object.

4. They are also watching with deep interest the progress of events in CHINA, and indulge the hope that Providence is about to mark out a field for the employment of a considerable portion of the Jubilee Fund in that increasingly important empire. An additional sum of £500 has just been placed at the disposal of the Corresponding Committee at Shanghai, for printing and distributing new editions of the Scriptures in the Chinese language; with encouragement to ask for more.

5. The amount hitherto *distinctly* appropriated to the BENEVOLENT

FUND is comparatively small, but the Committee trust that it will yet receive a proportionate share of sympathy and support from many friends, who, for the work's sake, esteem those who are employed in it.

It is also intended to signalise the Year of Jubilee by special efforts to benefit the "house of Israel," through the medium of the existing Societies for promoting Christianity amongst the Jews.

Amongst other collateral measures, inquiries are now being made as to the supply of Students in the Continental Universities; and also as to some other channels whereby the Scriptures may be beneficially distributed on the Continent, by means of our own Agents, with the assistance of judicious local friends.

It now remains for us to advert to another object of the present Address: OUR JUBILEE IS NOT YET OVER. It will be remembered, that, for reasons assigned, the 12th of October has been fixed upon for its general celebration by our Auxiliaries, Branches, and Associations, throughout the world, where circumstances will admit of it, and where Meetings have not already been held. Though this day has, in many instances, been anticipated, yet there is reason to believe that it will be extensively observed both in our own and in other countries, in the *Colonies* and *Dependencies*, and at many of the *Missionary Stations* in the remotest parts of the earth, The Committee wish to remind those Societies whose Meetings have been deferred until that period, that it is desirable that the requisite preliminary arrangements should be completed without delay; and they suggest whether, in places in which Jubilee Meetings have *already* been held, it might not be practicable to assemble, on that day, the principal Officers, Collectors, and active promoters of the local Societies, for mutual conference; or for such other services as may be thought expedient (in which, perhaps, the young might be especially invited to take part), as an expression of sympathy with those numerous friends in every quarter of the globe who will be then engaged in grateful commemoration of the institution and labours of the Society.

Would not such Meetings, combined with those of a more public nature, contribute to give a character of singular interest, solemnity, and joy, to our Autumnal Jubilee festival?

Signed, in behalf of the Committee,

ROBERT FROST, } *Secretaries.*
GEORGE BROWNE, }

BIBLE SOCIETY'S HOUSE,
10, EARL STREET, BLACKFRIARS, LONDON,
August 23, 1853.

British and Foreign Bible Society.

QUESTIONS AND ANSWERS,

FOR THE

JUBILEE YEAR, 1853.

The Jubilee of the British and Foreign Bible Society has awakened general attention, and induced many inquiries; and as it is important that the support it receives should be the result of knowledge and conviction, it may not be amiss to furnish answers to a few questions respecting it.

WHAT IS THE BIBLE SOCIETY?

It is an Institution formed for the sole purpose of circulating the Holy Scriptures, without note or comment, in all countries, and in all languages. As the work proposed to be accomplished is so great, the founders of the Society adopted the principle of union and co-operation; and hence all who receive and love the Bible have an opportunity given them to assist in its distribution.

The Society, therefore, claims the support of all who profess and call themselves Christians, because its *object* is to circulate the Bible; and because it seeks to carry on the work by the *united* efforts, liberality, and prayers of all who approve of the object.

WHAT HAS THE BIBLE SOCIETY DONE?

Volumes might be written in reply to this question. At present, however, the extensive labours and remarkable prosperity of the Society, during its first fifty years, must be told in a few lines.

The Society has promoted the *Distribution, Printing*, or *Translation* of the Scriptures in 150 *Languages or Dialects.* The number of Versions (of which specimens were exhibited in the Crystal Palace in 1851) is 177. Of these, 123 *are Translations never before printed.*

It has been instrumental in circulating, at home and abroad, 26,571,103 copies of the Scriptures, in whole or in part; and has assisted other Societies, called into existence by its exertions, and stimulated by its example, to circulate about Nineteen Millions more, making a grand total of nearly Forty-six Millions.

In all its operations the Society has acted in accordance with its designa-

tion as a *British and Foreign* Institution. It must be observed, however, that the land which gave it birth has been favoured above all others.

Upwards of Seventeen Millions of copies have been issued in the languages of the United Kingdom; the English, Welsh, Gaelic, Manx, and Irish. These copies have found their way to the mansions of the rich, and the cottages of the poor. They may be seen in the Sanctuary, and in the School-room. The various Benevolent and Religious Institutions of our own country have received numerous grants. Sunday Schools, especially, have received from the Society, in grants, or at a reduced price, more than a Million of copies.

Other countries have been supplied. "Jews and Gentiles" have been equally embraced by it. The Society's own Agents have scattered the seeds of Divine truth over a considerable portion of the globe; while the Missionaries of all Protestant Missionary Societies have received large supplies in the languages of the people amongst whom they have laboured.

In this work of mercy the Society has expended nearly *Four Millions sterling!* This expenditure, great as it appears, is more than compensated by the delightful fact that the Scriptures thus circulated, far and wide, have been thankfully received, diligently read, and highly prized; and it may be confidently hoped that, by their possession and perusal, multitudes have been made "wise unto salvation, through faith which is in Christ Jesus." Does not a Society which has thus received the blessing of God deserve our most liberal and prayerful support?

WHAT REMAINS TO BE DONE?

At *Home* the work is not finished. The population is rapidly increasing; readers are multiplying; Bibles, like other material things, wear out; and for these reasons the machinery of the Bible Society must be kept in constant activity, to overtake the increasing wants of our own country. *Ireland* is not fully supplied. Three Millions have been circulated in *France*, but the population exceeds Thirty Millions!

Full one-half of the inhabitants of *Europe* are totally destitute. It is still worse in *Asia, Africa,* and *South America.* How can it be otherwise? If all the Bibles ever printed could be collected together, they would not exceed Sixty Millions; and what are these amongst One Thousand Millions of human beings?

There is immense work to be done in the department of *Translation* and *Revision;* and the work of Distribution has only commenced. How true it is, that "there remaineth yet very much land to be possessed!"

WHAT IS INTENDED BY THE JUBILEE?

Without referring to Jews or Christians for authority or example, it may be stated that the Jubilee of the Bible Society has reference to the *past,* the *present,* and the *future.* It is a proper season to *review* the past, with thankfulness to Almighty God for His goodness in raising, preserving, and

prospering the Society. Nor is the season less suitable for serious consideration as to what measures should be taken at present, and what provision should be made for future operations. During this Jubilee Year a loud and strong testimony should be borne everywhere in favour of the Bible and its claims; and in support of man's right to possess and read it. But it is one special object of the Jubilee "to promote, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad." With a view to carry out this object, *Bible Colportage* at home, on a larger scale than ever, is now in operation; large grants of the Scriptures are being made to *Prisons, Hospitals, Infirmaries, Unions,* &c.; Resolutions have been adopted, and measures are in progress, with a view to promote enlarged distributions of the Scriptures in *Ireland, India, Australia,* and other *British Colonies. China,* which is now so full of promise, claims a large share of our Jubilee Offerings.

CONCLUSION.

If the replies to the above questions have been satisfactory; if you approve of the Object and Constitution of the Society; if you rejoice in the work already accomplished under the Divine blessing; if you feel for the millions who are still without the knowledge of salvation; and if you sympathise in the present joyous Jubilee movement; you will be prepared to assist the Society *specially* during its Jubilee Year; and *permanently* afterwards. You will thus not only perform a duty, but enjoy a privilege. Our Jubilee request, therefore, is—

GIVE ALL YOU CAN SPARE.
GET ALL YOU CAN FROM OTHERS.
PRAY FOR THE SUCCESS OF THE SOCIETY.

British and Foreign Bible Society.

JUBILEE YEAR, 1853.

COPY OF A LETTER FROM THE

RIGHT REV. THE LORD BISHOP OF CALCUTTA,

TO THE RIGHT HONOURABLE

THE EARL OF SHAFTESBURY, PRESIDENT.

Bishop's Palace, Calcutta, March 3, 1853.

MY DEAR LORD,

I CANNOT allow the BRITISH AND FOREIGN BIBLE SOCIETY to enter on its JUBILEE without assuring your Lordship of my unabated zeal in its holy cause.

I feel it a peculiar happiness to have been, from its institution, a member of an Association which is the glory of our country, and which tends to promote, in the simplest and most effective manner, the temporal and spiritual welfare of the whole human race.

There are few, comparatively, who can look back on nearly fifty years of connection with it. I can. And most truly do I say, that the nearer I approach to eternity, the more highly does the value of THE BOOK which reveals an eternal redemption rise upon my mind, and of the Society which circulates it.

To make known that redemption in all languages, and to all people, is the noblest design that can enter the human mind; and is one of the best evidences of that love to our neighbour which springs from the love of GOD in Christ Jesus.

Without interfering with other means of grace, or undervaluing Churches and the Ministers of GOD's word and sacraments, it aids them all, and furnishes copies of the only inspired rule of faith and practice for the use of their Ministers and Missionaries, Catechists and Schoolmasters, Colporteurs and Travellers, and all who are engaged in removing the ignorance and lessening the miseries of a fallen world.

It not only aids all such labourers, in all the various families of the Protestant Churches, but it instructs, admonishes, guides them in their efforts. So long as they give away the Bible, and the Bible only, they give away the corrective of all the errors in principle and practice, which attach to every thing human.

I remember the time when it was said that it was not safe to give away

the Bible without giving also the Common-Prayer Book of our own Church as its interpreter. We have, however, lived long enough to see that the monstrous interpretations imposed on our Church Formularies require the corrective of the Bible infinitely more than that Divine book can need the prayers of our own, or any other Church, as its interpreter.

My Lord, I can trust the Bible. The God of nature throws open the wonders of creation to every human eye, to testify of His eternal power and Godhead; and the God of grace throws open the wonders of His inspired word to every responsible being, to testify of the salvation which is in Christ Jesus.

Every subordinate help for reading the book of nature and the book of grace is welcomed by the humble Christian; but I would as soon blot out the wonders of creation on the ground of the ill use made of them by the infidel or sceptic, as I would blot out the glories of the Bible because of similar abuses made by the ungodly and heretical.

No, my Lord; as nature speaks for itself in its own province, so does the Bible in its higher field of service; and, when humbly read with prayer for the Holy Spirit, to which it directs the student, it makes wise the simple, rejoices the heart, enlightens the eyes, and guides to heaven.

Nothing has ever yet been alleged against the integrity with which the one defined object of the British and Foreign Bible Society has been carried out, and the fidelity with which its Versions have been conducted.

The imperfection of translations I admit. Let men deduct whatever they please on this score, *I take the remainder*, and affirm that no dishonesty has ever been established against any one of the labourers in the 150 or more Versions assisted by the Society, and that all real improvements are admitted with joy in each successive edition.

Our Indian Steam Mail leaves on Saturday, or I should have waited till after Monday, March 7, when I hope to take the Chair at the Calcutta Auxiliary Society, and begin your Jubilee in this land of idolatry and superstition. You have done wonders, my dear Lord, already, under God, in this most magnificent possession of the British Crown. One hundred and fifty millions of Heathen and Mohammedans, bowed under the grinding yoke of sin and Satan, are beginning to awake to some faint longings after Western learning, and Western usages and habits. Multitudes are going even further, and are filled with a thorough contempt of Brahma and Mahomet. Some, moreover, have come up to the fountains of life, and are quenching their thirst for salvation there.

But India will require your help in a thousandfold more than you have yet afforded it. Nor India alone; but China, and the Isles of the Sea.

Africa and the Americans are athirst for God also. And the work you have accomplished in your first fifty years will, I trust, be forgotten, as it were, in the widened efforts and success of your succeeding labours.

Your only main adversary is the Church and Court of Rome. Her bitter opposition is your highest praise. The signs of the times seem to point to the speedy downfall of that mystery of iniquity. And in the final triumph, the Bible, and the Society diffusing it, will have, under the King of kings and Lord of lords (to whom alone be all glory ascribed), no mean share.

Go on, my Lord, in your vast and inconceivable enterprise. Your work is only begun. But you have God on your side; His own word as your messenger to mankind; His prophecies to light you on your way; His Spirit to illuminate the dark and quicken the lifeless souls of men; and the atoning sacrifice of an incarnate Saviour to hold up, as a flaming torch, before the eyes of a guilty world.

Commending myself to your Lordship's prayers, and those of all the friends,

I am, your obedient,

D. CALCUTTA.

British and Foreign Bible Society.

JUBILEE YEAR, 1853.

ADDRESS TO THE WORKING CLASSES.

DEAR FRIENDS—In the JUBILEE Circular of the Committee of the above Society, it was announced that "a period was approaching in the history of the Society, when it would be most becoming in all its friends and supporters to pause and review the past dealings of God with it, and to take counsel together, and stir up one another to a more full accomplishment of the mission with which it is entrusted."

That period has arrived. On the 7th of March the Society entered its Fiftieth Year, its "Year of Jubilee." A great Meeting, commemorative of God's mercies, was held in Exeter Hall on the 8th of March; and on the following day the Archbishop of Canterbury preached a Jubilee Sermon to a crowded audience at St. Paul's Cathedral. Several Addresses and Appeals have already been written to the Young, to the Wealthy, to Ministers and Missionaries, pointing out their several duties in connection with this happy season of praise and thanksgiving. Ought you, the working classes, to be overlooked;—you, who have shared so largely in the Society's solicitude? Would you be willing to be considered the only class of persons who are careless and unfeeling in the cause of Bible circulation?

None have more reason to bless God for the formation of the Bible Society than the poor man; for if the Bible be indeed his chief comfort in present sorrows, while it points to an eternal rest hereafter, how sad the fact that such a treasure should ever have been beyond his means to possess. Yet so it was until nearly fifty years ago, when the Lord put it into the hearts of some good men to make arrangements by which the Bible could be circulated and sold at a very small cost: and now the poorest man is left without excuse if he have not a copy of the Holy Scriptures. The offer of it is brought to his very door by the Collectors of the various Bible Associations, and, in some parts of the country, by the Bible Colporteur. The Jubilee message to him this year is—*Refuse not the offer of a Bible*, but hear the voice of entreaty, and procure a copy of that book, which contains a message from heaven.

There are but few, we believe, who have refused the possession of the blessed volume: the houses and cottages totally destitute of it are not very numerous. Then let us ask, What has it done for you? Are you wiser

and happier for its possession? The answer hangs on the manner and the constancy of the use you make of it. If entirely unread, it will no more feed your soul than bread can feed your body, if left untouched before you. Do not let the idle excuse, "I have no time," deceive you; for where is the man that does not take his daily meal and nightly rest? and is your never-dying soul to be met with the vain excuse, "I have no time for thee?"

To many, however, we feel sure, a different language may be addressed. We can say to multitudes of our humbler brethren and sisters, You have not only procured the Bible, but read it with pleasure and profit: you have found in the field of revelation the "pearl of great price." To you, therefore, the Jubilee message is—*Help us to give the precious book to others.* Think of the millions still in darkness, and remember that, much as the Bible Society has done, the world is so large that *far* the greater number of your fellow-creatures are still without this "lamp to their feet" or "this light to their paths." *Ireland*—now in such a hopeful state—greatly needs our assistance: our own Colonies, especially *Australia*, should be amply supplied with that book which is "better than thousands of gold and silver." The claims of our fellow-subjects throughout *India*, and the many millions of *China* who are without Bibles, should now be felt most deeply by us. The "Jubilee Fund" is intended, in part, to supply these populous countries, and you are invited to help the Society in doing the great work.

Many of our friends have shown their gratitude to God, and their anxiety for the souls of others, by coming forward at this time with large Contributions: some have presented *One Thousand Pounds* as a Jubilee offering. Let all who love the Bible emulate them, according to their ability, and thereby obtain the commendation which Jesus gave to one blessed woman—"She hath done what she could." Let your offering be the free, spontaneous gift of a grateful heart—"Freely ye have received, freely give." Love is *practical*, and so is gratitude. It is more: it is *diligent, laborious, ingenious, self-denying.* A few examples of such exercises of pure Christian affection we can record with thankfulness to God. A short time ago a *Five Pound Note* was put into the hands of an Agent of the Bible Society: it was a legacy from a poor man who had lived for many years as servant with a respectable farmer. Another gift soon followed: it was a *Half-sovereign:* the giver was a chimney-sweeper. After one of the meetings of an Auxiliary, about a year ago, a young woman in service requested to give a *Guinea* for the distribution of the Bible in India, "For," said she, "I have a brother who is a soldier there;" and the Report adds, "May a sympathy for India extend among us! for if we have no near relative there, we have at least one hundred and fifty millions of fellow-subjects to whom we owe a deep debt of obligation." One more anecdote will show what acts of self-denial have been practised by those who truly consider their Christian obligations. A poor dis-

British and Foreign Bible Society.

JUBILEE YEAR, 1853.

A MILLION COPIES OF THE NEW TESTAMENT FOR CHINA.

SPECIAL APPEAL.

NOTHING need be said on the importance of CHINA as a field of Evangelical and Biblical enterprise. Its claims are those of nearly a third part of the human family under the destructive reign of delusion and superstition.

The attention of the Committee of the BRITISH AND FOREIGN BIBLE SOCIETY was early directed to China, and considerable sums of money have, from time to time, been expended in assisting to translate, print, and circulate, the Holy Scriptures in the Chinese language. Into the history of these efforts, associated originally with the honoured names of Morrison, Milne, and Marshman, and, at a later period, with those of many valuable Missionaries, both European and American, it is not necessary now to enter. It may be sufficient to state, that, of the several translations or versions effected, numerous editions of the whole, or of portions, have been, in the course of years, through various channels, brought into the hands of the people.

On the Society's entering its YEAR OF JUBILEE, the Committee resolved to place this remarkable country prominently forward among the *special* objects to which the fund, then proposed to be raised, should be appropriated. In the Circular and Resolutions of the Committee of Dec. 6, 1852, under the head of "The Jubilee Fund" was included "Special "grants to CHINA, and such other parts of the world as may appear open "to special operations."

And in their Second Circular, issued by the Committee in August last, they state that "they are also watching with deep interest the pro- "gress of events in CHINA, and indulge the hope that Providence is about "to mark out a field for the employment of a considerable portion of the

" Jubilee Fund in that increasingly important empire. An additional sum " of £500 has just been placed at the disposal of the Corresponding Com- " mittee at Shanghai, for printing and distributing new editions of the " Scriptures in the Chinese language, with encouragement to ask for " more."

Thus it will be seen that the Committee have not been unmindful of the claims of China generally, nor inattentive to those recent extraordinary movements which have given to these claims peculiar strength and urgency, and overwhelming interest.

When, therefore, a proposal was brought forward in the Public Papers to send *a Million* copies of the New Testament to China, the Committee immediately felt that, if such a work was to be done, or ought to be attempted, it fell within their province to undertake the responsibility of it; and they forthwith resolved, and made it known, " that they were pre- " pared, relying on the sympathy of the British public in this desirable " object, to take upon themselves all the measures necessary for printing " with the least practicable delay, *One Million* copies of the Chinese New " Testament."

The Committee must leave it very much to others to rouse, and stimulate, and keep alive, public sympathy and liberality in favour of this new and interesting movement. They rejoice that this has been, and is likely to be, so well accomplished. The design of the present Circular is, simply to explain the course the Committee think it right to adopt in reference to this enlarged project, to which they have thus become unexpectedly pledged.

It cannot but be looked upon as a remarkable coincidence, that this new and urgent call should have reached the Society in the midst of its Jubilee celebrations, and that it should be for a Country already embraced in its Jubilee scheme. The contemplated effort, however, is of too large a magnitude to be wholly met by any existing arrangements; besides which, it has awakened, and is gathering around it, an interest of its own, not to be disregarded or undervalued. The Committee, therefore, have determined, " in connection with their Jubilee Fund, to open a " separate account for printing a MILLION COPIES OF THE CHINESE " NEW TESTAMENT; and they will be happy to receive Special Contri- " butions to this object, *whether in sums of any amount, or in the " exact value of a Specified Number of Copies, estimated at 4d. a copy.*" A separate list of those Special Contributions will be published from time to time.

The Committee wish it to be understood, that while no practicable

means will be neglected for producing the desired number of copies as early as possible, that they may be ready for the anticipated opening, still a considerable time must elapse before so large a project can be fully realized. Not a day was lost in forwarding communications to those friends in China on whom the execution of the work will, in all probability, chiefly devolve. But it must be some months before a report can be received of the measures which it may be in their power to adopt, or of the help which it may be practicable to render from this country. These friends are, however, empowered to commence operations at once, according to the facilities they already possess.

The Committee, in conclusion, desire to commend this undertaking to Him, whose word they seek to circulate, earnestly imploring the requisite grace and wisdom for carrying it forward in the way best adapted to promote His kingdom and glory.

Signed on behalf of the Committee,

ROBERT FROST, } *Secretaries.*
GEORGE BROWNE, }

BIBLE SOCIETY HOUSE,
10 EARL STREET, BLACKFRIARS, LONDON,
October 5, 1853.

[China Paper, No. II.]

British and Foreign Bible Society.

JUBILEE YEAR, 1853.

CHINA.

THE MILLION TESTAMENT FUND.

THE COUNTRY AND ITS POPULATION.

CHINA is, in many respects, the most remarkable country in the world. It lies between 20° and 47° north latitude, and covers an area of five millions and a-half of square miles. The population of the entire empire, according to the last census, exceeds 360,000,000, being about one-third of the whole human race, all under one government, and capable of understanding one written language. The country is divided into eighteen provinces, several of which are equal in extent to some of the kingdoms of Europe.

ITS MORAL CONDITION.

Like all other countries unblest with the light of divine revelation, the people are "without Christ, without hope, and without God in the world." The masses of the people are idolaters. Images are worshipped, both in their own houses and in the temples. Nothing is so significant of the moral condition of the Chinese as their inhuman treatment of the female sex. The crime of infanticide is also very common. Parents slay their own children without remorse. It is said to be a part of the duty of the police to go their rounds with carts at an early hour in the morning, to pick up the dead bodies of infants thrown out into the streets during the night, and to carry them, without inquiry, to a common pit outside the walls; and that in this way between twenty and thirty thousand female infants are yearly sacrificed in China. Truly "the dark places of the earth are full of the habitations of cruelty."

PAST EFFORTS.

Protestant *Missionaries* have been settled in some of the cities of China for nearly fifty years. Dr. Morrison was the first to occupy this immense field; Dr. Milne soon followed; both being sent out by the London Missionary Society. Since then the number has gradually increased, and all the Protestant Missionary Societies of England,

Germany, and America, have their representatives in China. Their number may be about eighty; but what are these amongst so many? If the Missionaries now employed at the "Five Ports" and the island of Hong Kong could spread themselves over the empire, and divide the entire population between them, each would have a charge of upwards of four millions of souls!

The *Scriptures have been translated.* The language being peculiar in its character and construction, its acquisition was found to be a work of great difficulty. Dr. Milne says of it—"To acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hearts of apostles, memories of angels, and lives of Methuselah." All the difficulties were overcome, and the work of translation was carried forward with great perseverance and success. The version of Doctors Morrison and Milne was printed in 1822, at the expense of the Bible Society. About the same time Dr. Marshman completed a translation of the entire Bible at Serampore, and this also was printed by the Society. Messrs. Medhurst, Gutzlaff, and others, have been honourably employed in the work of translation, and, more recently, a revised edition of the New Testament has been completed by a Board of Delegates appointed by the body of European and American Missionaries. The revision of the Old Testament also is completed. In all these undertakings the Bible Society has expended no less than 30,000*l.*, and the circulation of Bibles, Testaments, and portions of Scripture cannot be less than One hundred and fifty thousand copies. There are striking and numerous evidences that the labour has not been in vain in the Lord. Conversions have taken place, and the first converts have become Missionaries to their own countrymen.

THE PRESENT MOVEMENT.

China is now in a state of transition: it is the scene of a revolution which has no parallel in the history of any other country. A small band of men, in a remote province, formed the bold resolution of overturning the reigning dynasty, and taking possession of the Government. Their numbers have greatly increased; and, as they march throughout the land, victory attends their onward progress. The leaders appear to possess some knowledge of the Scriptures. There is, however, a great admixture of error in their views, and a large amount of cruelty in their practices; still they seem to understand the great leading doctrines of revelation, and rigidly enjoin the observance of many moral duties. They observe the Sabbath, destroy idols and idol temples, and offer worship to the one true God. They possess books containing large portions of the Scripture; and it is said that they have reprinted the Book of Genesis

among themselves. They are not only willing to receive Christian books, but they even ask for them. They also profess to regard Christians of other nations as brethren of the same faith and religion. The Missionaries look on with wonder: they watch the movement with hope, and are compelled to acknowledge that "this is the finger of God."

Dr. Legge, one of the Missionaries at Hong Kong, remarks: "The country will be opened to the dissemination of the Scriptures, and the preaching of the Gospel; opportunity will be given to go to and fro through the length and breadth of it; and so knowledge will be increased. The true antidote to the errors that obtain among the rebels themselves at present will be administered, and the whole population—hundreds of millions—will hear the words by which they may be saved."

THE GREAT PROJECT.

It is believed that the present circumstances of China are full of hope and encouragement. Individuals, as well as Societies, should now ask, "Lord, what wilt thou have me to do?" God is preparing the ground; the spring-time of China has arrived; and this is the season to sow the seed broad-cast in the prepared soil. It was the declared intention of the Committee of the Bible Society, from the commencement of the Jubilee Year, to give to China a portion of the Fund placed at their disposal. They had recently sent out the sum of 500*l.*, with an encouragement to ask for more. When the proposal to supply that country with a *Million copies of the New Testament* was made, the Committee felt that it was for them promptly and vigorously to take it up. They now stand pledged to print, "with the least practicable delay," the above number of copies. Communications have been already addressed to their friends in China, not only requesting information, but urging them to proceed forthwith with the printing and circulation of the Scriptures to the full extent of their means and opportunities.

THE PLAN.

All who are willing to aid may subscribe for a given number of copies, estimated at fourpence each.

Families, Sunday and Week-day Schools, Boarding Schools, and Congregations, may collect among themselves, and remit the sums collected direct to the Society's House, or else pay them into the hands of the Officers of local Societies, to be forwarded in the usual way.

The *Chinese Million New-Testament Fund* will form a separate account; and all contributions for twenty copies and upwards will be acknowledged in the "Monthly Extracts of Correspondence."

Collecting Papers, together with copies of this and other Papers, may be had on application to the Society's House.

CONCLUSION.

It is not the wish of the Society to raise expectations which cannot be realised, and on this account they wish all their friends to act from principle and on conviction rather than from impulse and excitement. They conceive there are grounds enough for this appeal, and are confident that it will be liberally and promptly responded to by all classes of our population. The rich will give of their abundance, and the poor of their poverty. Congregations will respond liberally to the call of their ministers. Sunday Schools will largely contribute, and parents will not fail to give their children an opportunity to contribute to the *Chinese Million New-Testament Fund.*

All the information now possessed warrants the hope that a wide and effectual door is opened, or soon may be. A nation comprising one-third of mankind, which has hitherto been walled *in* from communion with the rest of the world, now presents a new sphere for our exertions. Men of business look with satisfaction at the progress of events, as opening new fields for commercial enterprise; but Christians are grateful in the prospect that the GOSPEL is likely to gain an entrance into that vast and hitherto inaccessible empire, and they pray that the temporal and spiritual blessings of Christianity may be largely enjoyed by the teeming millions of its inhabitants.

JUBILEE

OF THE

British and Foreign Bible Society.

1853.

CLOSE OF THE JUBILEE YEAR.

On Friday Evening, March the 3d, 1854, a Meeting was held at the Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields,

THE RIGHT HON. THE EARL OF SHAFTESBURY, THE PRESIDENT, IN THE CHAIR.

The 103d Psalm having been read by the Rev. R. FROST, one of the Secretaries, his Lordship said:—

This is a Meeting of the Officers, Committees, and Collectors of Auxiliaries, Branches, and Associations, in London and its vicinity, specially invited to meet the Committee and Officers of the Parent Society, the object of such Meeting being, as I learn from the notice before me, "to create an increased interest in behalf of the Society—both in its Home and Foreign operations—in and around the metropolis." My duty to-night is exceedingly easy, because it is no more than to preside over this Meeting, and to listen to the various addresses which will be delivered by the gentlemen engaged for that purpose; but I should be sorry to open the proceedings saying no more than this, or to sit down without expressing the joy which I feel at meeting so many of the Officers and Members of the Auxiliaries and Branches of the Society; and, while congratulating them on the result of their labours, I desire to give humble and hearty thanks to Almighty God for the large measure of success with which He has been pleased to bless the operations of their hands. I believe that this has been a year of years—that it has been a remarkable year in the operations of the Bible Society; for it *is* remarkable, that, simultaneously with its Year of Jubilee, so many fresh openings should have been made for the circulation of God's word. I see, in the opening which has been made for us in the empire of China—in the great efforts which are about to be made by Christians of various denominations in this country to avail themselves of that opening—in the Fund for the Million Testaments which we are about to circulate there—in the operations of that most distinguished and venerable

Association, the London Missionary Society, who are about to cultivate the ground thus offered to their hands—abundant cause for thanksgiving. And as it pleases God to bring good out of evil, I doubt not that the expedition to the East, to which so many of our brave countrymen are going, will be made the means, by His blessing, of advancing the knowledge of His holy word. It is a most remarkable coincidence, that almost the last act of the Bible Society during its Year of Jubilee was in strict keeping with those principles which it announced at the commencement—it was a Resolution of the Committee to issue as many copies of the New Testament as may be required—50,000, 60,000, 70,000—not stating the number, but giving as many as may be necessary, in order that every man going out, whether by land or by sea, in the service of his country, might be able to bear with him the only *viaticum*—the word of God.

The Rev. T. PHILLIPS, Jubilee Secretary, then read a brief statement of Meetings held, Collections made, and Grants already appropriated for various purposes, both at home and abroad.

The financial statement was as follows:—

The Jubilee Fund	£59,636	5	6
The Chinese Testament Fund	19,130	19	10
Total . .	£78,767	5	4

The Rev. Dr. STEINKOPFF addressed the Meeting on the following subject:—

The success vouchsafed to the Society, during the first half century of its existence and labours, calls for special gratitude to Almighty God.

How could I have heard the statement, which has just been read, of the operations of the British and Foreign Bible Society, without a degree of holy astonishment, and the most unfeigned gratitude to Almighty God, who alone, by His power and by His grace, could produce such marvellous results? Indeed, when, on the 7th of March last, I was permitted to meet the Society in the Old London Tavern, on the very spot where the foundation-stone of this building was laid, it was impossible to look upon the scene which then met my eye, without thinking how small had been the beginning, and how the founders of the Society had entered upon their work with a degree of fearfulness, feeling that their means and their ability were scarcely sufficient for it. On that remarkable day there was no Royal Prince present—no Nobleman, no Bishop, no Member of Parliament: the venerable Granville Sharpe was in the chair. But although the assembly was small—only about 300—yet a spirit of unfeigned humility pervaded the Meeting, and a sense of entire dependence on the grace

and assistance of God; many a prayer was offered up both previous to the Meeting and whilst we were assembled, and many a sigh ascended to heaven, that the Lord Himself would be pleased to communicate His all-sufficient blessing. Met as we now are in this room, I cannot but recollect the many delightful Meetings which were held here at the time when the Society was, as it were, in the vigour of youth. There was then an animation—there was a fervour of love and zeal—there was an activity—I might almost say—there was sometimes something like a luxuriance of effort and of energy which could not but produce a most beneficial effect. Here, I have seen our late venerable President, Lord Teignmouth, supported on each side by one of the Royal Princes,* and by a number of Noblemen and Gentlemen—men of influence, men of station, men of talents, men of eloquence—coming forward to co-operate in this good work. Nor can I forget the ever-to-be-venerated Mr. Wilberforce. Oh, how he delighted to meet us! How often he infused a spirit of animation and kindness and charity into our proceedings! Yet even that man, of so enlarged a benevolence, expressed at that time the idea, that if this Society should ever reach an annual income of 10,000*l.* a-year, it was the utmost point which it could expect to reach. But have we not heard, this very evening, a statement, that the Jubilee Fund alone has now reached nearly 60,000*l.*; and the Special Subscriptions in aid of printing the Holy Scriptures in Chinese, 19,000*l.*, in addition to the usual receipts of the Society, which are expected again to reach 100,000*l.*? I was deeply impressed when it was stated what liberal Contributions had come in from different quarters. There was the Queen of England with her donation of 100*l.*; there were several British merchants and others, blessed with affluence, who gave most liberal donations, even of 1000*l.* each. Nor should be forgotten the mites of the poor—the contributions of the industrious and labouring classes of society—and particularly of the young. * * * *

There are other most gratifying facts to dwell upon. At one Annual Meeting, there appeared a British† and a French admiral. They had met in hostile positions; but here, upon the platform, they met, not as enemies—not to destroy each other—but cordially to unite in purposes of Christian benevolence and mercy. Often were seen at the Meetings held in this room—not merely Englishmen, Scotchmen, Irishmen—but natives of my own country (Germany), of France, Switzerland, Prussia, Denmark, Sweden, Norway, Russia, of America, and of India. Here we have welcomed a North-American Chief, who had translated the Gospel into the Mohawk language. How it enlarges the mind—how it fills it with a feeling of universal charity—to see Christian men, of the most different nations and denominations, from the most diversified parts of the world, met together

* The late Dukes of Kent and Sussex. † Lord Gambier and Count Ver Huell.

in love and peace, for the single and distinct object of aiding each other in the more universal dissemination of the incorruptible seed of God's holy word. Another scene has left an indelible impression on my mind. At one of our Anniversaries there appeared the late Dr. Morrison, with his first translation of the Bible into Chinese. His son, who, at that time, was but a youth of thirteen or fourteen years of age, placed the different volumes of the Bible upon the table. A thrill, as it were, of sacred joy pervaded the Meeting, and thanks were given to God for having raised up such an indefatigable labourer to undertake so important a work. Considering its great difficulties, it could not be expected at once to attain that degree of perfection which he himself so earnestly desired; yet, by the kind providence of God, he was succeeded by other able translators, who, by their individual or combined exertions, produced improved versions, in which millions of copies may successively be circulated through the length and breadth of that vast empire. This reminds me of a remarkable expression used by the late Rev. J. Townsend at the establishment of the Westminster Auxiliary, when referring to an edict issued by the late Emperor of China, prohibiting the propagation of Christianity, he exclaimed, "Will he, indeed, prevent the spread of Christianity? As well might he attempt to stop the progress of the sun." What do we now behold? The Lord has lately made wonderful openings in that empire. Even amidst the storms and tempests now raging there, His word runneth very swiftly.

We owe a large debt of gratitude to those men who have devoted ten, twenty, and even forty years to a version of the Scriptures in a language in which they had never been printed before; their names will be handed down to a grateful posterity as those who have freely communicated the greatest blessing which a nation or an individual can receive.

Permit me also to refer to another point, proving the success vouchsafed to the Society in the establishment of Auxiliaries, Branches, and Associations. What could the Parent Institution have done without the active co-operation of the thousands and tens of thousands cheerfully coming forward from among all ranks, ages, and sexes, to aid them in their enlarged and glorious work by their influence, property, talents, learning, perpetual exertions, and fervent prayers?

When Auxiliary Societies were first formed, my late revered friends, Mr. Owen and Mr. Hughes (can I mention them without deep respect and affection?) travelled with me to Birmingham, Liverpool, Manchester, Sheffield, and afterwards to Bristol, Exeter, Truro, and Bath. We also attended Public Meetings together, both at Oxford and Cambridge; and oh, what a sight it was, to see the young gentlemen of the Universities, with all their rising energies, coming forward with a large degree of animation, and yet guided by the wisdom and experience of their elders. But the establishment of these Societies

was not confined to Great Britain. Even had this Society been a British Society exclusively, I should still have blessed God for its formation. It was not exclusively a British, it was a Foreign Society also. The charity which began at home did not end there; but, opening wide its arms, embraced the continent of Europe, Asia, Africa, and America, and the South-Sea Islands, opening a mine of gold in all these distant parts of the world.

A peculiar debt of gratitude is owing from my native land to the British Parent Society, for having by its example, its influence, its munificent donations, contributed to the circulation of several million copies of the Holy Scriptures, both among its Protestant and Roman-Catholic population. Often I enjoyed the privilege of putting many Bibles and Testaments into the hands of both old and young. Once I was called to visit a German soldier in the Royal Hospital at Chelsea. He was 106 years old; and when I visited him he said, "Oh, Sir, cannot you favour me with a large German Bible? I can read English, and I do read it; but you know that every one likes to read the Bible in his own language." His joy on receiving it was great. It is a most gratifying consideration, that while there was, upon the one hand, so great a disposition to give the Holy Scriptures, there was, upon the other, so much eagerness to receive them; because, if there had been ever so great a desire to communicate that inestimable blessing, but no corresponding desire to receive the Scriptures—"to read, mark, learn, and inwardly digest them"—our labours would have been without effect. But this is one chief subject for gratitude—that the Scriptures thus translated and printed in so many different languages—have been sought after—that they have been read—read in the barracks of the soldier, and in the cabin of the sailor, in prisons and in workhouses, by the old and the young, in all classes of society, and that those Scriptures have not been read in vain. Although some of the seed fell by the way side, and some among thorns, and some in stony places, yet there was likewise some that fell in good ground, and brought forth fruit, some thirty fold, some sixty fold, and some a hundred fold.

In conclusion, I may say that I do not repent a single service I have been permitted and privileged to render to the Society; but I am ashamed only that I have not done more—that I have not devoted a still greater proportion of my life, and strength, and energy to this blessed work, although I must say that the labour became at last so abundant and so overwhelming, that I found it almost impossible to unite the two offices of Secretary of the Bible Society and of a minister of Christ. But although, on that account, and by reason of ill health, I was obliged to resign my office, yet I have never lost my attachment to the Society: I have always prayed for its success, and have embraced every opportunity which other engagements have permitted me, still here and there to do a little for a work which deserves all our energies both of body and mind.

My whole soul is drawn out in earnest prayer that the God of Heaven may still bless and prosper the Society; that it may go on in its great and momentous work, with steadiness, with calm consideration, and with a constant sense of entire dependence on the wisdom from above. For in proportion as it has pleased God to favour the Society with abundant success, must we expect difficulties. Difficulties there have been, and difficulties will arise; and may God enable those who guide the affairs of the Society, and all its friends, to meet those difficulties in a spirit of true Christian wisdom, with charity and meekness, with love towards their very opponents; and may they go on from strength to strength, conquering and to conquer!

THE REV. J. HAMPDEN GURNEY spoke on the following proposition:—

That the present state of Great Britain and Ireland demands renewed and increasing exertions to circulate the sacred volume.

I think that we were well reminded, at the opening of this Meeting, that a special part of our business here was the duty of thanksgiving to Almighty God. And the Secretary, when he read that beautiful Psalm, well and wisely struck, as it appeared to me, the key-note of the evening. One other remark I cannot help making, after we have been privileged to listen to the address of our dear and valued friend who has just sat down; it will form a special item in our thanksgivings, that it has pleased Almighty God to spare his precious life until this day. Whatever there may be of force, and energy, and animation, in the proceedings of younger men; and however the operations of the Society in the course of the last few years—looking at the scale upon which those operations have been recently conducted—may throw into the shade the earlier proceedings of this great and noble Institution; let us always look back with gratitude to the labours of those good men by whom its foundations were laid fifty years ago. I think that, in a single sentence, Dr. Steinkopff has told us to-night how it was that they prospered in that great and good work which they then undertook, namely, that they were men of humility, and faith, and prayer. They knew that they were taking in hand a great work, and they were not afraid to take in hand that work, because they knew that He, in whom they trusted, would carry them through with it, and prosper them in it.

Now I must beg leave to follow, for a few moments, in the track of our venerable friend, and call to mind some of the circumstances of past times, which throng upon the memory as I come, once more, into this room and stand upon this platform. I was reminded, while Dr. Steinkopff was addressing you, that if advancing years have their disadvantages—if the eyes

are dimmed, and the ears dulled, and the natural powers abated, there is still some advantage, on occasions of this kind, upon the part of those who have passed the meridian of life—who have got over the ridge, and are going down the slope, and who feel that their bodily powers, and possibly their mental powers, are not quite what they were ten years ago—in their being able to look back a little farther into the dim past than their younger brothers and sisters, and to remember many things which these do not. I have myself many pleasing recollections of the past proceedings of this Society. I am old enough to remember its Meetings presided over by Lord Teignmouth, a nobleman whose talents and virtues added lustre to his rank. I am old enough, also, to remember John Owen reading his own eloquent Reports, in tones which sounded like music; while his brother Hughes sat quietly and motionlessly by, his face beaming yet more and more with holy joy as every fresh triumph of his beloved Society was recounted. I, too, saw the little Morrison stand by the side of the great Morrison, with his little armful of the Chinese Bible; not then compressed, as it is now, into a space which enables us to hold it up before an audience, as a specimen of what we are sending forth to that vast empire, but extending, if I remember rightly, to nine not very small volumes, and quite as much as the little man could manage; and as he placed those volumes one by one upon the table, I saw them accepted by Lord Teignmouth as Dr. Morrison's free gift to the cause in which the Bible Society was engaged. I remember, also, one or two interesting things which our friend Dr. Steinkopff has not mentioned. I remember Robert Grant's beautiful and eloquent speech when the Society came of age, having completed its twenty-first year. With much of chastened wit, and in a manner which displayed the rare fertility and ingenuity of his mind, he ran over the history of the Society, the progress it had made, the books it had circulated, while the Meeting hung delighted on his lips. And I remember, too—(who that heard could ever forget?)—that wonderful speech of Lord Roden, of which I will venture to say, that, having heard much of the Parliamentary eloquence of the last generation and of this, I have never known one that produced so thrilling an effect. He told us of a person who had gone, when a youug man, into a Public Meeting in Dublin, attracted by a crowd outside the building, and having a curiosity to see what might be going on: he told us how this person found, to his great surprise, that the Meeting was being held on behalf of the Bible Society; how he felt that it was an odd thing for a man of his feelings and pursuits to be in such a company and in such a place; how he endeavoured, therefore, to slink into some remote corner, in order to escape observation; how that which he heard impressed him with so deep a conviction of the sincerity and earnestness of the speakers, and of the reality of the work in which they were engaged, that the seeds then sown had never lost their effect; and thus, with thrilling emphasis, he

added, "That man now stands before you, to tell you of the blessings and the benefits he has derived from the Bible Society, and to invite you to be partakers of them."

Well, now, I have a very fruitful theme, and yet in some respects a very difficult one, partly because it asserts so obvious a truism. Why, unless we could say for ourselves—what I am sure we shall not say for ourselves to-night—that we have acted up to the full measure of God's requirements, and of our own responsibility, in this matter, this must of necessity be the case. Whatever may be "the state of Great Britain and Ireland," we must be called upon, year after year, month after month, day after day, to use "continued and increased exertions to circulate the Sacred Volume," and that for this reason, that if we are always falling short in zeal, the demand upon us never ceases. It is a "constant quantity." So long as God's word remains the soul of the moral world—so long as man remains sunk in sin, and a stranger to God—so long as he requires the word of God to purify and ennoble him, and to fit him for Heaven—so long is it the duty of every man to whom that word has come to communicate it to his brother, if there be but a single hand outstretched to receive the precious gift. But, besides these considerations, which affect us all, and at all times, there are circumstances which grow up out of the moral history of mankind, which make them press upon us with peculiar force. Of these we ought not to lose sight; but rather, recalling them to our memories, and pressing them upon our consciences, we should be stimulated by them to stir ourselves up to the work—to brace ourselves up to it with greater zeal, and energy, and vigour, bearing in mind not only what God is always doing, and what man always wants, but what are man's special wants and God's special doings at this time.

Let me remind you, first, that if much has been done at home, much still remains to be done. We have heard very often in the course of this Jubilee Year, and must all be pretty well convinced by this time, that the British and Foreign Bible Society has circulated, with its own hands, and through the agency of its own officers, Twenty-five Millions of copies of the Holy Scriptures, and that Eighteen Millions of copies have been circulated by other Societies which were called into existence, mainly or exclusively, through its instrumentality. We acknowledge that fact, and we are thankful for it. And although it would be idle to say, that wherever the Bible has gone God's blessing has gone with it, still less that the soul of every reader of the Bible is a converted soul—although we know how much waste seed there must be in every work of ours—still we are quite sure that a great and blessed effect has been produced by the work which, in the way of Bible circulation, has been done within the last fifty years in this land of ours. I repeat, that we thank God, and bless God for it. But is it a fact, that the Bible Society has gone over the whole land? I think we leave too much

out of account that the Bible is a perishable article. Even well-bound Bibles (and notwithstanding some little slanders upon our binder, I believe that our Bibles are well bound) will, in the course of time, perish; leaves will come out, and the well-read Bibles have less chance than others. There are some, I am happy to say, which are well read by night as well as by day; and where that is the case, I think it must be a very good Bible that would stand the wear and tear of fifty years, without being something the worse for it. Now it must be borne in mind that some of our Twenty-five Millions were issued fifty years ago; and we must therefore not suppose that the whole of them survive. We must recollect that many of them have already gone and perished, and that many more are fast wearing out and perishing in their turn. Then we know how very unequal the distribution is. For instance, we are told, with respect to a very interesting scene of the Society's operations, the Principality of Wales, that at first it was thought a great thing to get one Bible into a family, but that after a short time they became so eager to obtain them, that every child must have one of its own: the result has been, that the numbers which have gone there have been out of all proportion to the population, and richly have they repaid the boon. In other places, far richer, far more populous, every now and then a sad dearth is found to exist. Not many years ago, at Liverpool and Manchester, the information which was brought to light, with reference to the want of Bibles there, was perfectly appalling. It led to fresh efforts being made, which have been attended with very blessed and beneficial effects. It is easy to imagine that in towns and villages where the matter was taken up very vigorously at first—where Associations were set up, and worked well for years, but where, as naturally happens, in the course of time the zeal which founded them has gradually declined, and their originators and early supporters, having died away, have been succeeded by others, less zealous and less vigorous than themselves—it is easy, I say, in such cases to imagine that all is done that needs to be done. And yet in many neglected villages, where Collectors have grown old and retired from duty, and where there has been no active visitation of another sort, a searching investigation will often disclose a deplorable scarcity of the word of Life.

But then, just refer to another fact. Of course the circulation of the Bible among a people who are not a reading people can do comparatively little good; and we know how imperfectly our people were a reading people at the time when the Bible Society was founded. As usual, the demand and supply went together: where the Bible was wanted, there it was had; but there were a vast number of persons who went without it at that time, not because they were unconverted and did not care for it, but because they were uninstructed and could not read it. Well, see what enormous progress has been made in the course of the last fifty years in the

education of the people. If we were an unlettered people before, that reproach, to a considerable extent, has passed away; and the increase of schools, and improvement in school learning, during the time we speak of, has been immense. But surely, in proportion to the increased number of schools, and to the increased amount of knowledge imparted in these schools, is the importance of having that knowledge baptized with the spirit of Christianity. In proportion to the power of the instrument put into the hands of the people, is it necessary to influence their hearts and consciences, so that they may use that instrument for good, and not for evil.

Then, consider the antagonistic power with which we have to contend—the flood of poison which is annually poured out, in the shape of a bad, polluting, infidel literature, the circulation of which has increased to so fearful an extent, as to have equalled, in a single year, all that we have done for the circulation of the Bible in the course of half a century. I saw a calculation yesterday, from which it would appear that at least Twenty Millions of publications—not of a neutral, but of a decidedly bad and corrupting character—had been circulated in one year. Our educated people, therefore, are perverting their newly-acquired gift, and are drinking in a poison which must pollute and ruin them, unless we supply them with an antidote. The duty, therefore, is very urgent upon those who possess the only antidote—the word of God—by which this poison can be counteracted, to be up and doing, not only with renewed, but with increased exertions.

But, setting aside this, we have to do, also, with an amusing literature—with a literature which has no decided tendency to evil, but which aims at no higher object than to amuse the reader, and which has nothing in it to improve, or elevate, or purify the mind. It was quite different when the Bible was the only book. It is the cheapest book now; for I believe that at however low a price this vile literature of which I have been speaking may be offered, taking it page for page, and line for line, there is no book so cheap as our Fourpenny Testament: still there is a great difference between the present and the past age. In the time of our fathers, nothing really amusing was to be had for a very small sum; and the only things which could be purchased for a penny were the paltry, ill-spelt, and ill-printed bills which were sold about the streets; but now a man can get a very good thing for a penny—I mean good, in the sense of being well written and well printed, and sometimes, I admit, with a very good moral tendency. He is attracted by the price: he spends his penny for the sake of being amused and excited, and the excitement which he finds is, in too many instances, a vicious and unwholesome excitement. These, then, are the rivals with which we have to contend at present,—not only those publications which are decidedly antagonistic, as disseminating the foul poison of infidelity, but that amusing literature which a man is tempted to buy because it is cheap, but which is the merest dross—is no more than the

dust in the balance when weighed against the pure gold of the word of God.

Another point I should like to press upon you most particularly, which is not quite so obvious and on the surface. It is the peculiar and distinctive character of the infidelity of the present day. It is perhaps not known to every one that infidelity, amongst the working-men especially, is very different from that which existed amongst the men who, fifty years ago, raved about Tom Paine. Those persons who know the working-classes have found many of the most respectable, the most skilled, and the best-mannered of the working-men, to be men who have utterly repudiated the Gospel. I remember a friend of mine telling me that he once had his house under repair, and that about half-a-dozen men were employed upon it. He was a Christian man, who always made a point of seeking conversation for the most useful purposes with those who were brought into connection with him. Observing that these men were without exception remarkably well conducted, he thought he should like to know something about their views and opinions. He found that they were one and all infidels—not raving infidels, neither forward to speak upon the subject of religion, nor seeking information about it: they rejected it; but still there was at the same time a seemliness about them which imposed both upon themselves and their neighbours;—all the more dangerous, because not so repulsive as the infidelity of the last generation. It is our duty to meet these men, who say there is a God, and tell us that they have a religion of their own—to meet these men, I say, with the Bible, and to tell them that no religion will stand the test, will purify men's souls, to bear men up in the hour of death, but the religion which tells us of Him who is the Way, the Truth, and the Life; the Word and Power of God, who gave Himself for their sins, and rose again for their justification; and now sitteth on the right hand of the Father, to complete the gracious work he has begun. We must meet this species of infidelity, not with arguments, but with the Bible, the volume of life and truth, and tell them what Christianity urges upon their consciences, that till man be reconciled to God, and renewed in the spirit of his mind, the whole head is sick, and the whole heart faint; that man may easily please himself and his neighbours, but without faith in Him whom the Bible reveals to us it is "impossible to please God."

If I might be allowed a few minutes, I should like to turn from these deplorable scenes to very different ones. We thank God for all that He has done, and is about to do; but it is the part of the Christian to weigh things in a righteous balance, neither to magnify the past or disparage it, nor to magnify or disparage the present; but, so far as we can, to consider all things in a fair relation to ourselves. We thank God for the blessings of the Gospel; for our open Churches in which the Scriptures are read and received; and for all the means and appliances which are set on foot to

draw the souls of men to Him, and to make His ways known to them. Still, however, when we have said all this, we ought fairly to admit that there is a great deal in the religious history of this country far from satisfactory to every right-minded and clear-sighted person. I am not sure, with all our talking and all our doing, that the religion of our fathers or grandfathers was not of a more sterling kind,—that noble band of men, specially, who woke up England from its long sleep, and revived among us the principles of the Reformation. They read fewer trashy books; they did not spend half so much time on newspapers; it was not thought necessary, in those days, that each sect and party should have its magazine to glorify itself. They were less worldly in their habits, more spiritual in their devotions; more solid, I think, than many who make a great noise, and get a great following now; with stronger faith and a nobler spirit of self-devotion than is common among ourselves. Their religion, I believe, was drawn more simply and purely from the Bible; and therefore, while we give others the Book of Books, let us be careful to go back to it ourselves. In this year of Jubilee, when the Bible is on all our tongues—when the Bible is the sole topic of 2000 Meetings—let us be sure that whatever we do in the way of Bible circulation, unless we bear witness for the Bible—each man in his own house, each man according to his means and ability—we shall only half do our work. Like the countryman who goes into the field and sows his seed, we have worked and scattered the seed far and wide over the world, but our work is then only begun. We have to go forward and show our brethren what living Christianity is; to witness for Christ not only with our lips but with our lives, and show our fellow-men what true and living Christianity is.

The Rev. Dr. ARCHER spoke on the following proposition:—

The peculiar circumstances of foreign countries, and particularly of China, require a prompt and vigorous effort to extend the blessings of Divine Revelation.

I cannot state any thing of my own recollections respecting many of the past movements of the Society for a period of twenty or thirty years past: so far I am unequal to the gentlemen who have preceded me. They are connected with the pleasures of memory: let me be connected with the pleasures of hope. As far, however, as I can look back, I can speak with a deep feeling of gratitude to Almighty God for the manifold blessings which He has conferred upon the Society. The subject on which Mr. Gurney spoke naturally and properly preceded the topic on which I am to speak. The one refers to *home*, the other to *foreign countries;* and both of these matters are essential parts of the work of the Society. We are continually being twitted with the reproach, that we are employing our resources for the benefit of foreign lands, and neglecting, in our misplaced

philanthropy, the immediate and pressing wants of the populace at home. This is one of the charges made against us by men who look only to the surface of things, and by men who write flashy articles in newspapers. Men sometimes make it a point to censure others in order to cover the want of merit in themselves; and there is no way so cheap as this. I would, however, ask them, Where are your Bible Societies for home? where are your Ragged Schools? where are your Sunday Schools? where are your Protestant efforts? Having silenced them—for I presume they will give no answer—I will pass on to our own efforts. Here a very wide field opens itself. I will first refer to-night, for several reasons, to the wide field which has been opened in France for the circulation of the Bible. God forbid that the bonds of amity and peace between these two great countries should ever again be dissolved. May these bonds be drawn together more closely than ever, not only politically, but morally, and cause the value of Christianity to be felt amongst one of the noblest people, and over one of the noblest lands, that the sun shines upon! I might, indeed, refer to the opportunities which are offered for the circulation of the Bible in other countries in Europe, but I will pass on. It has pleased certain politicians and certain statesmen to speak of the dominions of the Sultan as the land of utter degradation and barbarism. They, however, do not seem to know, that at Constantinople, the very point and centre of the Mahometan power—the very heart of that degraded land—the Bible is not only sold, but that every man having the power of reading it is permitted to accept it. This is a new thing on the face of the earth; and in it I look for the regeneration of Turkey, and the opening of boundless blessings to her inhabitants. I might also refer to the triumphant issue which has attended our efforts in the great and once barbarous island of Madagascar. After the late persecution which was inflicted on the people of God a hundred Christians lately sat down at the Lord's table with the son of the Queen of Madagascar, in the heart of that dark and barbarous island, to commemorate the death of our adorable Saviour—of Him who died for our sins. Formerly, under the patronage of the previous king of Madagascar, the Missionaries could not reckon up the whole number of those who had made a profession of faith at more than one hundred, and, during the persecution, the Bible was utterly destroyed there. Now that the island has become accessible, it is found that more than 5000 individuals are enrolled with the name, if not blest with the nature of Christians. What a triumph is this for the Society, when we consider that we are giving the doctrines of our blessed Lord, and, by so doing, the privilege of immortal life.

I am enjoined to speak more particularly with reference to China; and, coming to that, what ideas are suggested by that simple word. Babylon and Nineveh wake up reminiscences of antiquity; and yet here is China—no land of death, but a land of living beings—which starts up before our

minds, and demands in a very high degree the exercise of the efforts and labours of the Society. Let us see what this land of China is. A census was taken, in the year 1813, of the taxed population, which alone was numbered; and allowing at the rate of five persons to each family of those who were polled to the tax, it was estimated that there were at that time 360,000,000 of inhabitants, both young and old, in that mighty empire. As Dr. Morrison observes, allowance must be granted for a large amount of exaggeration; but even placing the number at 100,000,000, and then let the population go on increasing at the ordinary rate up to the present time, there can be no question that, upon the most moderate computation, the population must now be, as nearly as possible, 400,000,000 of souls. Strike off even a quarter of this number, and suppose that there are 325,000,000. To understand even this number, we must, in the case of things so vast, break them up, and *Macadamise* them, as it were. In the last census-table of this country reference is made to a book containing a full account of the Crystal Palace. It is estimated that on one day no fewer than 95,000 persons entered that building. The writer observes, that by the last census the population of Great Britain is set down at 21,000,000. Supposing, then, 100,000 persons to have entered the Crystal Palace each day, it would have required 210 days for the whole population of Great Britain to have passed beneath its roof. To form some idea, then, of the population of the Chinese Empire, let them enter the Crystal Palace at the same rate, and ten years and a half would have passed over their heads before the last fragment of that immense population could have entered that structure. Ten years of human life! And is this immense number to continue to form one and the same continuous onward flow, unarrested, to the blackness of despair? What can we do among so many? What is the power of our arms? What is our energy? What are the resources in which we are to trust, by which such a great and arrayed mass can be met? When I remember that I have the word of God—when I remember what triumphs that word has achieved, and, as usual, in what a variety of ways it has come into collision with error—when I remember that there is no place in which it has been foiled—I can at once come to the conclusion, that in China the word of God has triumphs in store as great and as magnificent as any which it has ever yet achieved, and even more so. Xavier was a noble specimen of a Missionary, although a Roman Catholic —a fine specimen of a Missionary bearing the privileges of Christianity, although exhibited in the paths of error. Xavier went on, but he took no Bible with him; and as the distant hills of China appeared before him as he was walking on the half-deck of the Portuguese ship in which he was sailing, casting his eyes over the land upon which his foot never trod, he said, "Give me China for the crucifix, and Asia shall fall before her."

Let us now proceed and inquire into the circumstances of Christianity in

this vast empire. Every district and every province swarms with countless myriads of human beings. Things are moving onward there. Dynasties are falling; and, as I think, the wisest course for us is to let the people fight their own battles, and to let nations do what they please with respect to the choice of their form of government, and with respect to what line or family the government of their country is to be transmitted in. All this I freely admit, and I will not trench upon political questions, but look for a single moment at the present condition of that country. Dr. Taylor, an American Missionary, relates, that at a place half-way between Nankin and Shanghai, he came into the heart of the great society and power of the insurgents. He went into a place of worship, and there found the Chinese engaged in morning prayer. He was afterwards invited to stay and breakfast with them; and observing that they said no grace before their meal, he asked them this question—"Do you not say grace before meat?" He was at once answered—"Yes, but we comprehend grace in our early prayer, though we have no objection to your saying a grace." Dr. Taylor then pronounced a blessing in the name of the glorious Trinity. He was afterwards present with them at dinner, and not one of them would take up his chopstick until Dr. Taylor had asked a blessing. Is not this a wonderful, and a new thing? It shows that all old prejudices are being broken up, and it is the first step in the great career of evangelical success and triumph. I do not, however, endorse all their theology; but I say there is something astonishingly sublime in the spectacle of 100,000 persons who have given up their idolatry and their polygamy—who have given up their tobacco and their opium, and all the sensual vices in which they were born and brought up. There is something sublime in the spectacle of men thus giving up all their past prejudices and habits, which have almost become second nature.

We have heard to-night of a proposal for raising a Million Testaments. I believe, if I understood Mr. Phillips rightly, that he mentioned a sum of 19,000*l.* I should wish to know if that sum includes all that has been collected in Scotland. I was looking, a short time back, into the records of the United Presbyterians of Scotland, the body to which I belong, and which is one of the smallest bodies of Presbyterians, and I believe that 2235*l.** had been raised amongst the brethren of that Church. It shows that there is a deep sympathy going on as regards China. If we wish to make China what it should be, we must do it by the circulation of the blessed word, not only at the present time, but going on year after year. And if we sow this blessed word broadcast throughout the land, the Chinese will most assuredly become one of the most glorious people on the face of the earth. Every one must work with energy and zeal. Never were the prospects of this land so encouraging; never was there such

* The sum referred to by Dr. Archer is not included in the above amount.

excitement raised with respect to it as now. I will not trench upon political questions, but no one can look on, and not see that the attention of the world is directed to this country—that the spirit and energy of the people are raised to a high degree on its behalf at the very time when a large sacrifice is demanded of them. Shall we, then, in this noble struggle, stand by indifferent, with our arms folded and our hearts cold? Shall we not rather advance the great work with energy corresponding to the issue at stake? Shall we not determine, so far as our circumstances and our condition will permit us, to assist in drawing the swarming millions of China from their present degradation, and planting them sideby side with us in the knowledge and truth of Jesus Christ? Let us encourage each other in this determination; let us encourage the officers of the Society to bring China before the people's hearts, and give them an opportunity of showing, by a strong and ardent proof, that whatever is required they will give willingly to unite together all classes, in China and in foreign nations, for ever before His throne.

E. CORDEROY, Esq., spoke on the following proposition:—

The present a suitable season to augment the Funds of the Society by the revival and extension of Auxiliaries, Branches, and Ladies' Bible Associations throughout the country, more especially in London and its vicinity.

It is well that the propositions which the preceding speakers have had placed in their hands were not placed in mine. So rich have they proved, that I might have trespassed unduly on the patience of this audience. I have to bring before your notice a proposition, certainly not provocative of sentiment: it relates to business, organization, and finance; and I will endeavour to confine myself to its topics.

The proposition asserts that the present is a suitable season for augmenting the funds of the Society, and I think it is.

It is a season of rejoicing. The Jubilee is a time for grateful acknowledgment; it commemorates events which have now a history; it records success, and devoutly recognises the Power by which success has been achieved. A Jubilee, therefore, should be a season of benevolence, a suitable one for offering gifts.

It is a season for serious thought. The first volume of the Society's history is written. Fifty years' labour are recorded in it. In that volume is the story of the deeds of our fathers. They conceived great things; they accomplished mighty ones: their reward is on high. That volume is closed; the second opens with an illuminated page, the account of this Jubilee. All is redolent of love, and light, and joy. We deem Matthew Henry right when he said the word "Jubilee" came from Jubal, the father of them that handle the harp and organ. It is so melodious, that we are unwilling to admit for it any earthly origin less distinguished than that

of the father of musical instruments. The second volume is opened: what shall we write in it? What is to be the history of the next fifty years? Are we able to emulate the deeds of our fathers? Can we surpass them?

This is a season for encouragement and hope. There are fewer difficulties in the way of Bible distribution than ever. Steam has reduced distance; translations have rendered peoples accessible; commerce and Christian teachers have made them friendly. Christian Missionaries have excited a demand for Scriptural knowledge. This abroad; and at home the Bible is printed cheaper than ever; so that the best book in the world has become the cheapest book in the universe.

For these reasons I deem the present a "suitable season" to augment the funds of the Society. But how? The first thing suggested would be by donations from the wealthy, and many of this class are found as contributors to the Jubilee and the Chinese Testament Funds. But there are even more valuable gifts than donations of money—gifts to which the Apostle alludes, when, referring to the noble donations of the poor Churches of Macedonia, he says, "They did not as we hoped"—they even exceeded Apostolic expectation—"they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

The prosperity of this Society may be greatly promoted by personal dedication to this delightful service. We ask not for self-immolation—for no such abstraction from the world as the nunnery presents; we do not ask any to take the veil of the Romanist Sister of Charity; but we rather ask you to take the Bible bag, and go forth as a Protestant Sister of Mercy, goodness, and truth, with "the Book" itself in your hands, the Saviour it reveals in your hearts, the charity of the Gospel breathing from your lips and animating all your features; in fact, we ask the revival and extension, of Ladies' Bible Associations, especially in this great metropolis.

And in order to show how necessary these Societies are, you will perhaps allow me to refer to a paper which has just been put into my hands. In the years 1835, 1836, and 1837, the Free Contributions to the British and Foreign Bible Society raised in the metropolis were 5706*l.*, giving an average for each year of 1902*l.* In the years 1851, 1852, and 1853, the Free Contributions were only 4734*l.*, being an average of 1578*l.* each year, making a difference of 324*l.* against the present generation. On again referring to the accounts for the years 1835, 1836, and 1837, I find that the sum of 8395*l.* was raised for the purchase of Bibles and Testaments in the metropolis, which gives an average of 2798*l.* per annum; but in the years 1851, 1852, and 1853, there was raised for this purpose only a sum of 4058*l.*, being on the average of each year only 1352*l.*, less than half the sum raised sixteen years ago. I am not forgetting that the Bible is cheaper now than it was then, and that larger numbers may be distributed for the same money; but no one will pretend to say that the

price is so much reduced, as that half the former purchase-money implies an equal extent of distribution. It is evident, indeed, that we want Ladies' Bible Associations revived.

I would very earnestly and affectionately appeal to the Christian Ministers now present, and to all others in London, to look carefully at this statement. Will they see that there is a Bible Association in their neighbourhood? that it works efficiently? will they lend it their countenance, and recruit the ranks of the Committee from their own Congregations?

I think there would have been another class of Bible Associations alluded to in this proposition, if the friends who framed it had possessed more faith. I would ask the young men of this metropolis to lend us their assistance. Social questions are assuming an importance to which few others have any claim. Do you wish to be prepared for the discussions of your time? to understand the character and comprehend the wants of the masses by whom you are surrounded? Then go amongst them—go as the messenger of this Society, offer them the Bible; you will soon ascertain the character of the labouring population, you will notice their prevailing habits, discover their opinions, and learn more from a few weeks' house to house visitation, than you will gather in a year from all the novels about the virtue of poverty which issue from the press.

There are parts of our neighbourhoods into which it is scarcely fitting that ladies should go, even on such an embassage as the Bible Society. Into such places let men go, two and two—never alone; and to the outcasts of Society—to the degraded and wretched—go, and hold forth the lamp of life. True, such streets and courts are dirty, the inhabitants filthy; nevertheless the souls that dwell there are immortal, the spirits are redeemed, and, if the Lord give you success, you may lead them to salvation.

I would seriously address the members of Christian Churches on the subject of domiciliary visitation of the poor: in some districts this is efficiently attended to by the Scripture Readers, and in others by the City Missionary—admirable agents: would that they were multiplied a thousand fold! But without for a moment reflecting on these, let me call your attention to the well-known difference you yourselves feel in being addressed professionally by one whose official duty requires him to do it, and by one who, out of love to your soul and in pure disinterestedness, seeks your good. These agents are admirable as your representatives, to supply your lack of service; but they can never satisfy, on your behalf, the requirements of Him who has said "Occupy till I come." Many neighbourhoods are entirely cared for by District Visitors, and great good is done; but there are some Districts where the temporal wants of the poor are as much regarded as the spiritual, and the blanket is more frequently given than the Bible. I would not have one blanket the less given; nay, where they are needed, let thousands more be dispensed. I am not disloyal to the Epistle of St. James. But if we

could raise a Bible-reading and God-fearing population, we should ennoble the character of the people, raise the tone of morals and manners, and render eleemosynary aid less necessary.

The present habits of the mercantile classes are not without their danger. Immensely improved, in many respects, from those of the past generation, yet they are fraught with temptation. Forty years ago men lived over their warehouses or adjoining their countinghouses: now, all seek fresh air as soon as the toils of business are over. They come into London at nine or ten o'clock in the morning—they escape from it at five or six in the evening—they subscribe to local charities, give handsomely to hospitals, patronise the annual dinner of some educational charity, and run away as soon as possible to Hampstead or Highgate, Streatham or Norwood, Reigate or Brighton—all very good in a sanitary point of view. But what of the people who are left behind? What of the crowded streets, and lanes, and courts, where dwell the artisans and labourers who have been toiling during the day in their large establishments?

The extreme suburbs of London present through the day one unbroken picture of listlessness, or only broken where some few pious Christian Ladies care for their few poor neighbours; but the range of their activities is limited, and nothing is left for the young men to do on their return home.

If one hour each week could be given to some part of the population of Southwark and Westminster, Lambeth and Spitalfields, Islington and Paddington, by a few hundred young men, what a mighty work would be achieved! It is not the mere scattering Bibles broadcast that is wanted; your own porter could do that: it is not merely becoming a bookseller that is wanted; the Colporteur could perhaps sell as well as yourself: it is the voice of friendly greeting, from the lips of the richer and better educated class to the ears of the poorer and less instructed, that is wanting; it is the entreaty to read the Bible, from those whose very presence and appearance will make the entreaty respected, that is required; it is the benevolent humanity, the consciousness of identity of interest, that we want diffused.

It is said that the barriers of separation between rich and poor are becoming more and more marked; it is said that in the North there is no sympathy between the employer and the employed;—I know that there are some noble exceptions to these remarks, but I fear, to a great extent, they are too true;—it is said that there are no bonds of union except those which depend on work and wages. But ought these things so to be? Are we not alike immortal beings? Have we not a social connection to maintain, in which Christianity is the strongest cord? Have we not a common interest in the Bible?

We have not a common interest in the Church or Chapel, in Catechism or Lecture, in School or College: unhappily we magnify our differences;

but this blessed Book is ours—the gift of our heavenly father—the revelation of a common Saviour. It points to one heaven before it, simple in its majesty: the rich and the poor meet together, and God is the Maker of them all.

The present is a suitable season to revive and extend Bible Associations, because of their immense value in the proper distribution of the Bible, because of the increased openings for usefulness of which you have heard at home, and the unprecedented opportunities for the circulation of the Scriptures in foreign lands. But in reference to a great social question—the question of the relationship of the rich to the poor—the relationship and obligation of Christians to the ungodly who surround them, because of the duties of neighbourhoods too often talked about and too little understood, the present is a most suitable season to extend our Associations.

The work involves only a small expenditure of time: one or two hours each week will do; but it requires tact, courage, patience, regularity, and true religion. This work, undertaken in the fear of the Lord and with a desire to His glory, will bring a harvest of pleasure, such as cannot be reaped in any field of worldly enjoyment: it will open a mine of wealth richer than California; its very surface diggings will disclose jewels of immortal lustre, and after a few swiftly-fleeting years, these labours, in the light of eternity, will acquire unspeakable importance.

I feel that in one sense my topic is out of place. I have to declare that Bible Associations are needed, and to whom? Why, to those who are the active agents of such Associations. *You* need no conviction on this point. My homily is like a sermon on the neglect of public worship—all very good, but generally delivered to those who do not neglect it. I have thrown out a few thoughts for consideration: if they have any good in them, adopt them, clothe them in your own language, and publish them to your friends and neighbours. I venture to add one or two more suggestions. I am rather inclined to think, that if the Secretaries and Committee were to invite a conference of the Ministers of Religion throughout London—say to some *soirée*—in a room like this, and let them all say what they have to say about dividing London into Bible Districts and Associations—I am inclined to think that it would result in the revival or institution of a considerable number of Bible Associations. I cannot help thinking, that upon an invitation from the Earl of Shaftesbury—which would be almost equivalent to a command—to the young men of London, a large number of them would be assembled together; and if their duties as Christians were set before them, I think that a large accession of valuable assistants would be brought to this Society.

Many reading young men are theorists, and they fancy, when a practical man laughs at their untried and unattempted projects, that they themselves

are not appreciated. If any will leave off talking and speculating, and take heartily to work—if they will open a Sunday or a Ragged School—found a Mission, either Home or Foreign—assist to raise a Church or Chapel without debt—take a Bible district, visit every house there, find, or make, an entrance for the word of God, establish good feeling and Christian confidence, then let them be assured such works will be thoroughly appreciated. It is such that are monumental: their influence lasts throughout time; it stretches into the eternity where actions are weighed; and the least service done to a disciple of Christ shall not fail of reward.

The Rev. GEORGE BROWNE then rose and said—My Christian Friends. It now devolves upon me, in the name of the Committee of the Parent Society—by a large proportion of whom I am surrounded—to thank you for your attendance this evening. It was felt that it would add to the many agreeable circumstances of the present most agreeable year, that, before its close, we should have an interview like the present with some of those active friends, to whom we are so much indebted for their assistance in prosecuting our work. I trust that we shall all retire from this Meeting more convinced than ever of the value of the Society, and of the exceeding importance of co-operating with it in carrying out the measures which, by God's blessing, have rendered it so useful in past times. The year which is now coming to its close is certainly one of the most remarkable in the history of the Society; yet we may be on the eve of that which shall prove still more so. God has been pleased to cause the contributions of His people to pour into our treasury in a most striking manner. Can it fail to be noticed that the Society has been thus placed in a position to carry out its great work just at the present momentous crisis? I venture not to predict what may be the coming course of events, but we may surely be thankful to God that He has put it in our power to meet any probable emergency. Let us, then, take courage from the past, and go forward with greater vigour and zeal for the time to come. One of the chief results which I hope may follow from this Meeting is, that these our active friends will take with them the conviction, that the Society has by no means arrived at the termination of its labours. If our extraordinary efforts should evaporate with the Year of Jubilee, and if it should be—as one of our American correspondents, alluding to the Chinese movement, expressed a fear that it might be—followed by a re-action, it would indeed be sad. I had the pleasure, however, of telling this friend that we had not found that either our Chinese Fund or our Jubilee Fund had hitherto injured our ordinary receipts, the latter being larger than in the corresponding period of last year. Thus has God encouraged us. We come now to the close of this Meeting: we shall soon come to the close of the Year of Jubilee. How quickly has this memorable year passed over us! How soon shall we come to the

close of the years of our earthly service! But if we have been lovers of the Bible our service will not be over when this life shall have passed away: there will still remain a happy, pure, and delightful service, which shall be measured, not by days or years, but which shall continue for ever and for ever.

The NOBLE CHAIRMAN, in closing the business of the Meeting, said—I think some very valuable suggestions have been received, particularly from our friend Mr. Corderoy. There is doubtless at this time a great opening for usefulness for young men and young women in our Sunday Schools and Week-day Schools; and if these young men and these young women are censured for want of practical knowledge, if they will apply to me I will undertake to put them in the way to obtain it. If they will go to our Ragged Schools they will learn in one month enough to set them forward. Mr. Corderoy has also suggested that there should be repeated domiciliary visitation. I believe that to be, in reality, at the bottom of all real improvement, and of every advance which is to be made in the condition of the working-classes. The constant protest, the continued exhibition of the detestable scenes in which they are brought up and in which they live, must at least produce an effect upon the public mind; and I believe that then, but not till then, will there be one great and mighty effort made to remedy these enormous evils. I do not hesitate to mention this fact, that those who are most in the habit of seeing the working-people of this metropolis in their lowest depths of misery and filth are of opinion, that so long as the domiciliary condition of the great masses of the people is allowed to be what it is, it may be all very well for us to circulate the Bible, to send forth our City Missionaries and our Scripture Readers; but so long as the condition of the people remains what it is, we shall not reap one thousandth part of that harvest which we ought. I think, that until we improve the domiciliary condition of the great masses of the people, all our efforts will be in vain, and all our prayers fruitless, because our prayers have not been followed up, as all Christian prayers ought to be, by corresponding exertions on our own part. If, my friends, you will take this up in the true spirit, there are enough in this room to produce a great moral revolution on the surface of society.

REPORT

OF THE

JUBILEE PROCEEDINGS

OF THE

COMMITTEE

OF THE

British and Foreign Bible Society,

1853-54.

REPORT.

"THE Lord hath done great things for us, whereof we are glad." The Jubilee Committee may be permitted to adopt the language of grateful joy while they review the various proceedings of the Society's Jubilee Year, and place on record, to the praise and honour of the Most High, some of those deeply-interesting events by which its commencement and progress have been alike distinguished.

PRELIMINARY PROCEEDINGS.

The Jubilee Committee, soon after its appointment, adopted such measures as appeared necessary with a view to interest the Christian public in the approaching event. The first Circular is dated December 6, 1852, and contains the Address of the Committee, together with a series of Resolutions, detailing the plan of operations, announcing the opening of a Jubilee Fund, and stating the special objects for which it was intended. This Paper, addressed "to the Auxiliaries and Friends of the British and Foreign Bible Society throughout the world," was extensively circulated both at home and abroad; and the response on the part of individuals, Auxiliary Societies, and kindred Institutions, was both cordial and general. Even before the actual commencement of the Jubilee Year, letters of congratulation and encouragement were received from the principal Societies of the United Kingdom, the Continent of Europe, from several of the Colonies, and from the United States of America. Soon after its commencement, similar communications were received from the Societies in the Presidencies of India, and the various Colonies of Australia, assuring the Committee of their sympathy and support. It is truly refreshing to call to remembrance the fraternal sentiments contained in the Addresses received, and they have much pleasure in recording the following extracts.

The Right Rev. the LORD BISHOP OF CALCUTTA was one of the earliest to address the Society, through its President, in reference to the Jubilee. He says—

"I cannot allow the British and Foreign Bible Society to enter on its Jubilee without assuring your Lordship of my unabated zeal in its holy cause.

"I feel it a peculiar happiness to have been, from its institution, a member of an Association which is the glory of our country, and which tends to promote, in the simplest and most effective manner, the temporal and spiritual welfare of the whole human race.

"There are few, comparatively, who can look back on nearly fifty years of connection with it. I can. And most truly do I say, that the nearer I approach to eternity, the more highly does the value of THE BOOK which reveals an eternal redemption rise upon my mind, and of the Society which circulates it."

The Board of Managers of the AMERICAN BIBLE SOCIETY at New York "hastened to express their unfeigned satisfaction in offering to the Officers and Committee of the British and Foreign Bible Society their affectionate and fraternal congratulations, upon the arrival of their Jubilee of gladness and thanksgiving. They gladly took the opportunity to renew the assurance of their cordial union in the avowed purposes of this Jubilee commemoration, and their devout supplications, that the great Author of the Bible would be pleased specially to bless them in their opening Meetings in March, and in all the efforts and plans of the year; pouring upon them the Spirit of wisdom and might, for their future work, and giving a new encouragement, and a new ability, to sound abroad the word of the Most High, until every nation of the earth shall read in their own tongue the wonderful works of God."

In addition to these expressions of congratulation, the Committee of the American Bible Society appointed a special Delegation to attend the Anniversary of the Society in the Jubilee Year, consisting of the Right Rev. Dr. MacIlvaine, Bishop of Ohio, and the Rev. Dr. Vermilye, Pastor of the Dutch Reformed Church at New York, both of whom rendered valuable service on the occasion.

From the Committee of the CENTRAL PRUSSIAN BIBLE SOCIETY an Address was received, conveying the Christian salutations of that important body, accompanied by a Copy of a Circular addressed to their own Auxiliaries and Branch Societies, in which, referring to the communications received from hence, they say: "We esteem the subject to which they refer of too much moment for us not to wish cordially to participate in the joy and thanksgiving of the Parent Society, in the same manner that we have hitherto shared in the blessings resulting from its labours." The PROTESTANT HIGH CONSISTORY, also, at the request of the Committee, gave directions, that, on Sunday the 13th of March, "the Jubilee Celebration should be mentioned in all the Protestant Churches of our fatherland, whether in the Sermon or in a special prayer, with feelings of gratitude towards the Lord for the blessings of His word, and for its wide diffusion

by means of Bible Societies, with a view of the importance of the sacred cause being seriously pressed on the attention of the congregations, and their active sympathy excited in favour of the dissemination of the Bible."

The NETHERLANDS BIBLE SOCIETY, addressing the Committee, wrote:

"We beg to acquaint you with our sincere sympathy in your joy for the blessing you have experienced, during half a century, on your exertions, and with our gratitude for the zeal shown by you, and for the liberality with which you have diffused the Holy Scriptures. We assure you that our best wishes will follow you in the future, in order that courage and strength may be yours in continuing your work. But, above all, we beg to make known our assurance that we join spiritually with you in praise and thanks to God, the Giver of all good, to whom alone belongs the glory, for the holy work accomplished by you."

The Committee of the BÂSLE BIBLE SOCIETY hastened to convey congratulations in the warmest terms, accompanied by a substantial proof of the interest felt. They say:

"If any of the numerous children whom the Lord has caused to be born to the British and Foreign Bible Society, like dew from the womb of the morning, have cause to rejoice with the Parent Society in her rise and progress, it is certainly our small Bâsle Bible Society, which was the first among all the Continental Societies called into existence by her, through the instrumentality of the highly-esteemed Dr. Steinkopff, and which, in its limited sphere of action, still has the means and opportunity to disseminate the word of God in the neighbourhood, and also at more distant places. Yea, it would be the greatest ingratitude if we could ever forget how powerfully and liberally your Society has supported ours in several important cases.

"But to give you, in some measure, an essential proof of our high esteem and indelible gratitude, we request you to accept the enclosed sum of 100*l*., and to add it to that branch of the Jubilee Fund which, according to your view, will be most in need of it.

"With the heartfelt wish that the Lord may renew the years of your Society as those of its youth, we recommend ourselves to your continued affection, and remain yours, in the bond of union."

The Committee of the BERG BIBLE SOCIETY at Elberfeldt, describing their Institution as "the grateful eldest daughter in Germany," offered respectful salutation in the following terms:

"We, in particular, the Berg Bible Society, owe, under God, our existence to the British mother. It was she who, after the salutary times of chastisement which broke out over our continent, called into being by

means of its Agents, Messrs. Henderson and Pinkerton, a desire to promote the cause of God. It was on the 14th July 1814 that Dr. Pinkerton formed our Berg Bible Society in this place. The formation was immediately followed by the liberal gift of 300*l.*, as a foundation for our arrangements; and a further sum of 100*l.*, in the succeeding year, was added thereto; and since then we have been encouraged by the ready supplies of different editions of the Scriptures, at reasonable prices, from her dépôts. Your brethren, therefore, who prosecute their labours in a limited sphere, owe you the expression of their cordial gratitude."

From the Directors of the Danish Bible Society at Copenhagen similar expressions of sympathy were received. They say:

"Whilst then, on this solemn occasion, we rejoice, and in the feeling of our gratitude cast a retrospective glance on the memorable past half century, and looking forward in hopes to the future, we present in the name of the Danish Bible Society our warmest wishes for continual success, and our fervent prayers to Jesus Christ, the Lord of His Church, that He will evermore to the end grant labourers to perform this work of charity, 'who do not get weary in well doing,' knowing, 'that in due season they shall reap.'

"May He, our heavenly assistant, bestow His blessings on the endeavours of the British and Foreign Bible Society for centuries to come, 'to teach all nations whatsoever He has commanded us.'"

The Committee of the Würtemberg Bible Society thus express themselves—

"Permit us, then, beloved fathers and brethren in Christ, with all respect, to give expression to the emotions which fill our hearts, and to assure you, by means of this communication, that although circumstances have, in later years, rendered our direct intercourse much less frequent than it formerly was, we still feel ourselves closely united to you, not only by the debt of gratitude owing to you by us, but also by the communion engendered by the work in which we are mutually engaged; that we watch, with the liveliest sympathy, the development of the energies of your Society, which no political changes or difficulties seem capable of retarding; that we cordially rejoice in the great and diffusive blessing with which the Lord, in His mercy, is pleased to accompany your labours in every quarter of the globe; and, more especially, that we join with you in praising the Lord for the privilege now granted to you of celebrating a year of Jubilee, a year which, we confidently hope, will be crowned with the richest manifestations of the Divine favour."

The congratulations addressed to the Society were not confined to those Institutions which had for their object the circulation of the Scriptures in

whole or in part: for the example was soon followed by the RELIGIOUS TRACT SOCIETY, and other Institutions of our land. To the Committee of the Tract Society, who had been so greatly honoured in promoting the formation and subsequent organization of the Bible Society, the Jubilee of the latter was an event of peculiar interest. They express themselves as follows—

"That the origin of the Bible Society in a Committee of the Religious Tract Society is regarded by this Committee as one of the most interesting facts connected with the Society's own early history, and leads to a feeling of special interest in the extensive and successful operations of the British and Foreign Bible Society.

"That the Committee, while they gratefully rejoice in the progress and unprecedented success of the British and Foreign Bible Society, fervently pray that its future operations may be yet more extensive and successful, that its Catholic principles may ever be maintained, and the Divine blessing continue to accompany its important agency."

The various Protestant MISSIONARY SOCIETIES having received from year to year large supplies of the Scriptures from this Society for the use of their Missionaries, Converts, and Schools in different and distant parts of the world, advantage was taken of the Jubilee Year to express, on the part of their Directors and Committees, the obligations under which they were laid by the long-continued and cheerfully-rendered aid of this Society. As it may be gratifying to see at one view the expression of brotherly sympathy and hearty goodwill called forth by the approach of the Jubilee Year, they are embodied in the Appendix to this Report. (See App. No. II.)

Smaller bodies at BRUSSELS, AMSTERDAM. &c. actuated by the same motives, sent their cordial congratulations; whilst various individuals, distinguished by their long and valuable services, took occasion to declare their continued and even increasing attachment to a Society which, from small beginnings, had prospered so greatly under the guidance and blessing of Almighty God.

JUBILEE MEETINGS.

Thus encouraged by the manifestation of a growing interest on the part of its friends and adherents, both at home and abroad, the Society entered on its *Fiftieth Year*, and some notice will now be taken of the manner in which the event was celebrated.

On Monday, March 7th, 1853, at Eleven o'clock, the first Meeting to celebrate the commencement of the Society's Fiftieth Year was held at the London Tavern, Bishopsgate Street, in the room where it was established

in 1804; the Right Honourable the Earl of Shaftesbury, the President, in the Chair, succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay.

In addition to the Officers of the Society, and Members of the Committee, there were present on the occasion nearly all the Foreign and Domestic Agents, the Secretaries of the various Missionary Societies, Officers of Auxiliary Societies, and a large number of influential friends of the Society in London and from different parts of the country.

The proceedings were commenced by reading the 97th Psalm, after which the Noble Chairman alluded to the extraordinary circumstances under which the Committee and friends of the Society had assembled.

After announcing the order of proceedings, the Minutes of the last Meeting of the Committee, and of various Sub-Committees, embracing the Editorial, Agency, Finance, and other Departments, were read and confirmed.

The Jubilee Secretary read interesting letters from several distinguished friends of the Society, from the Officers and Committees of Foreign Bible Societies, and of other Institutions; whereupon it was

RESOLVED—That this Committee have received, with much pleasure, the friendly congratulations from the American, the Central Prussian, the Netherlands, the Bâsle, and the Berg Bible Societies; from the Committees of the Geneva and Belgian Evangelical Societies; from the French Congregational Church in Brussels; the Society for the Propagation of the Truth at Amsterdam; from Mr. Samuel Elsner, of Berlin; and from the Messrs. Courtois, of Toulouse; and beg to reciprocate their good wishes and prayers, and to hail them, in the name of the Lord, as fellow-labourers in the great cause of disseminating throughout the world the scriptures of truth.

The following Resolutions were also moved, seconded, and supported by various Members of the Committee.

RESOLVED—That the Committee, on being assembled this day in the room in which the Society was formed forty-nine years ago—namely, on the 7th of March 1804—would place on record their deep and thankful sense of the good providence of God, which has watched over the Society from its institution to the present hour; raising it from small beginnings to unanticipated magnitude and eminence; rescuing it when exposed to assaults and perils; keeping it unchanged in its constitution and principles; enabling it steadily to pursue its course and to extend its influence; and giving it a position this day not surpassed in any former period of its history; in the review of all which the Committee would desire to say, "Not unto us, O Lord"—not unto any who have preceded us—" but unto Thy name be all the glory."

RESOLVED—That this Committee, while calling into solemn remembrance the many holy and illustrious men, both at home and abroad, who have at different times been found in the ranks of the Society, but have now passed away, would

offer their affectionate and cordial congratulation to their venerable friend, Dr. Steinkopff, whom they are happy to see this day in the midst of them, and who for twenty-two years held the office of Foreign Secretary; and they would also convey the same congratulation, with expressions of their sympathy, to W. Alers Hankey, Esq (the sole survivor of the first Committee), who, by the infirmities of years, is compelled to be absent from this Meeting; both of whom took an active part in the formation of the Society, and alone, of its original founders, survive to witness and welcome its year of Jubilee. That, in these congratulations, the Committee wish to include the respected Treasurer of the Society, John Thornton, Esq., who was first appointed on the Committee in the year 1805, and afterwards, in the year 1815, succeeded his honoured uncle, Henry Thornton, Esq., in the Treasurership, in which office he has continued faithfully and advantageously to serve the Society to the present time.

The above Resolution was acknowledged by the Rev. Dr. Steinkopff in a lengthened address, in the course of which he feelingly alluded to the former office-bearers of the Society, and expressed the deep attachment which he continued to cherish towards it.

RESOLVED—That the Committee, having the pleasure of seeing amongst them, on this interesting occasion, a large proportion of their Foreign as well as their Domestic Agents, on whom devolves so much of the responsibility of carrying out the Society's work, would seize this opportunity of re-assuring their valued friends of the cordial sympathy of the Committee in all their labours, their trials, and their success.

On the passing of the above Resolution, the Secretary, Rev. George Browne, introduced the Foreign and Domestic Agents of the Society who were present, individually, to the Committee; and expressed his regret at the absence of M. de Pressensé, the Agent of the Society at Paris, and of their well-known and valued Senior Domestic Agent, Mr. Dudley; furnishing, at the same time, various particulars connected with the spheres of labour respectively occupied by the Foreign Agents; after which Dr. Pinkerton, as Senior Foreign Agent, acknowledged the Resolution on behalf of himself and fellow Agents; and gave the Committee some interesting statements respecting his own labours on behalf of the Society, since his appointment in 1814.

The Rev. E. Panchaud, deputed to represent the BELGIAN EVANGELICAL SOCIETY OF BRUSSELS at the Jubilee Meetings of this Society, was then introduced; and gave some gratifying statements of the results of the operations carried on by Mr. Tiddy on behalf of the Society in Belgium, stating that the Church in Brussels, of which he is the Pastor, owes its existence instrumentally to those operations, and that the same could be said as regards twelve or thirteen other Protestant Churches in Belgium.

RESOLVED—That the Committee are very much gratified with the attendance of so many of the Officers of Auxiliary Societies and of kindred Institutions,

and also of other distinguished and attached friends of the Society, regarding it as an encouraging token of the wide and deep interest that is likely to be felt in the celebration of the Society's Jubilee.

Mr. William Jones, one of the Secretaries of the Religious Tract Society, addressed the Committee in acknowledgment of the above Resolution, and presented a Minute Book of the Committee of that Society, containing the proceedings at their Meeting on Tuesday, December 7, 1802, among which is inserted the first Minute put on record concerning the formation of this Society, and which is as follows:—

"Mr. Charles, of Bala, having introduced the subject which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a Magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the objects of the Society thus generally to appear on the Minutes; and the Secretary, who suggested it, was accordingly desired to enter it."

The Rev. Dr. Bunting also addressed to the Committee a few words of congratulation on the entrance of the Society on its Jubilee Year, and gave utterance to his best wishes for the continued blessing of God to rest on the Society's efforts.

After reading letters containing contributions to the Jubilee Fund, several votes of thanks were passed, and the meeting adjourned.

On Tuesday, March 8, at Twelve o'clock, the SPECIAL PUBLIC MEETING was held at Exeter Hall, in the Strand. The Right Hon. the Earl of Shaftesbury, President, in the Chair, was well supported by the attendance of several Vice-Presidents, and an unusually large number of Ministers and others, who occupied the platform, while the body of the Hall was thronged in every part.

Letters were read, expressive of sincere regret that they were not able to attend the Meeting, from the Earl of Roden; the Marquis of Cholmondeley; The Lord Bishop of Meath; Sir Robert H. Inglis, M.P.; W. Evans, Esq., M.P.; the Hon. Arthur Kinnaird, M.P., and others.

The Rev. T. W. Meller, Editorial Superintendent, opened the proceedings by reading the 61st chapter of Isaiah.

The Noble Chairman having addressed the Meeting, called on the Rev. G. J. Collinson, one of the Secretaries, to read the "Jubilee Statement," comprising a review of the history and operations of the Society, which he had prepared at the request of the Committee. The Meeting was afterwards ably addressed by the Bishop of Winchester; the Rev. J. Angell James; the Duke of Argyle, President of the Edinburgh Bible Society; Dr. Duff; the Earl of Carlisle; Josiah Forster, Esq.; Rev. Canon

Stowell; Rev. W. Arthur, one of the Secretaries of the Wesleyan Missionary Society; the Rev. D. Charles, President of Trevecca College, South Wales; Dr. Cumming; W. Jones, Esq., Secretary of the Religious-Tract Society; Lord Charles Russell; and the Rev. George Browne.

At this Meeting the Jubilee Fund was formally opened, and during the proceedings the Jubilee Secretary read a list of Contributions amounting to upwards of £7000.

On Wednesday, the 9th of March, in consequence of arrangements made by a few leading friends of the Society, a JUBILEE SERMON, commemorative of its establishment and success, was preached in St. Paul's Cathedral, by His Grace the Archbishop of Canterbury. The text chosen for the occasion was Isa. xxxii. 20: "Blessed are ye that sow beside all waters," &c.*

A large audience attended on the occasion, consisting (amongst others) of a considerable number of Clergymen and Dissenting Ministers of various denominations, several Peers of the realm, the Lord Mayor of London, accompanied by Members of the Corporation. This was an occasion of joy and gladness to a multitude of the Society's best friends; and the distinguished service thus rendered by the venerable Primate was an additional evidence of his long-cherished attachment to the Institution.

The presence of all the Foreign Agents of the Society, with a single exception, added greatly to the interest of the Jubilee celebration. While it was agreeable to the Committee to see those men on whom the carrying out of their measures so greatly depends, it was no less delightful to themselves to have an opportunity of witnessing the ardent zeal, devotedness, and earnestness, with which the great interests of the Society are conducted in this favoured land. The Jubilee interview between the Committee and its foreign Agents was mutually pleasant and profitable.

The Jubilee celebration in the Metropolis was followed throughout the Provinces, and more or less throughout the world, by similar proceedings. Indeed, the interest in the Society's Jubilee has been very general; and we are indebted for its great results, not only to the example set by the Parent Society, but to the powerful influence of the *Press*, the *Pulpit*, and the *Platform*.

For obvious reasons the Society can only use the PRESS to a limited extent; and as its funds are contributed towards the translation, printing, and circulation of the sacred volume, its publications are necessarily confined to Annual Reports, Monthly Extracts of Correspondence, together with such books and papers as are required to work the Auxiliaries,

* This Sermon was published by Messrs. Seeleys.

Branches, and Associations. The peculiar nature and objects of the Jubilee celebration rendered it necessary to depart from this practice, and to prepare a variety of Papers, with a view to communicate information, and thereby to awaken a more general and practical interest.

The following Papers and Pamphlets appeared at intervals during the Jubilee year—

No. 1. Address and Resolution of the Committee.
" 2. Facts and Observations for the Year of Jubilee.
" 3. Address to the Young.
" 4. Address to Ministers and Missionaries.
" 5. Recollections and Counsels for the Year of Jubilee.
" 6. A Plea for the Benevolent Fund.
" 7. Bible Colportage on the Continent.
" 8. The Providence of God traced in the Origin and Progress of the Society.
" 9. An Appeal for Enlarged Support, &c.
" 10. What is the Bible? and, What has it done?
" 11. Second Address of the Committee.
Ditto A. Questions and Answers, &c. &c.
Single-leaf Series, B. Letter of the Bishop of Calcutta.
Ditto C. Address to the Working Classes, &c. &c.
Jubilee Record, No. 1 to 14 inclusive.

The demand for the above Documents was most extraordinary; and, in order to satisfy it, upwards of Half a Million copies, including those in the Welsh language, were printed. By means of the Society's Agents, the Officers of Auxiliaries, the numerous Collectors of Associations, Sunday-School Teachers, and others, these Jubilee Messengers found their way to the cottages of the poor and to the mansions of the rich. They have been welcomed with joy by multitudes of all ages and circumstances, not only in Great Britain and Ireland, but also in other and distant lands, even to earth's remotest bounds. Several of the Jubilee Papers were reprinted in India, also in the Colonies of British America and Australia. The production and circulation of so large a number of the above and other papers connected with the Jubilee work, though attended with a considerable present expense, will, it is believed, prove advantageous to the interests of the Society for years to come.

The Society is much indebted to the Newspaper PRESS both of the Metropolis and the Provinces, for valuable services rendered during the Jubilee year. The Colonial papers also have contained, from time to time, able articles on the Society's past labours and present Jubilee operations.

The PULPIT, too, has greatly aided the Society during its Jubilee Year. The example set by the Archbishop was followed by other Right Reverend Prelates. The Bishops of Winchester, Chester, and Hereford sounded the Jubilee trumpet in their respective dioceses, whilst a large number of

Clergymen and Ministers of various communions introduced the claims of the Society to their several congregations. The recommendation of the Parent Society to appropriate March 13th, the first Lord's Day in the Jubilee Year, for the above purpose, was acted upon by many of the Auxiliaries; and besides the pecuniary results to the funds of the Institution at the time, it is a cause of rejoicing, that in so many places, and in the hearing of so large a proportion of our countrymen, a "public testimony was borne to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same." In many localities it was found inconvenient to carry out this part of the plan proposed by the Parent Committee, and various Auxiliaries and Ministers acted on the liberty given them to choose their own time; whilst various Ministers, acting independently of all Auxiliaries, selected the period of the year which suited them best. It would be easy to give instances of the beneficial results of this advocacy of the Society's claims, not only in the augmentation of its funds, but also in the inculcation of right principles in reference to the duty and privilege of circulating the sacred volume, in the presence of those who, from various causes, seldom or never attend the Public Meetings.

The Colonies followed the example of the mother country in the observance of the above recommendation. Sermons were preached and Collections made in nearly all the chief towns of our colonies and dependencies. Even at Shanghai, in China, the cause was pleaded in the Episcopal Chapel by the Right Rev. the Bishop of Victoria; and in the Missionary Chapel by the Rev. Dr. Medhurst, Senior Missionary, in that empire, of the London Missionary Society, followed, in both instances, by liberal Collections. At Brussels, and some other places on the Continent, the same method was adopted to interest the friends of the Bible, and Collections were made in aid of the Jubilee Fund.

While the Society is much indebted to the Press and the Pulpit, it must be acknowledged that it owes still more to the PLATFORM; and it is not too much to say that the Platform of England never was more fully employed than during the Society's Year of Jubilee. It is difficult to state with accuracy how many Special Meetings of a distinctive Jubilee character were held; for almost all the Meetings of the year—2402 in number—were rendered more or less subservient to Jubilee purposes. The Secretaries and Agents of the Society were unusually occupied during the year, and a very large number of voluntary friends kindly assisted as Deputations to a far greater extent than usual. It may be said that nearly all the cities and towns of England honoured the Bible, and the Society which circulates it, by holding special Meetings, and even the rural parishes and remote villages have had their joyful Jubilee gatherings.

Under the impression that it would be advantageous to hold as many Jubilee Meetings as practicable on the same day throughout the world, the Committee named Wednesday, the 12th of October, for that purpose; and to a very considerable extent this recommendation was followed: a large number of Societies, however, celebrated the Jubilee either before or after, as local circumstances permitted, or as they could succeed in securing the assistance of able Deputations.

The successive Numbers of the "Jubilee Record" have borne testimony to the deep and general interest felt amongst all classes, as manifested by the large assemblies brought together. Where there has been so much to gratify it is difficult to select instances; and yet the peculiarity in the mode of conducting some of the Meetings, and the pecuniary results of others, give to several places a kind of claim to special distinction. (See Appendix II.)

The impulse given at the centre was felt even to the circumference of the Society's connections and operations. During the whole of the Jubilee Year the most cheering tidings were received from various Auxiliary Societies throughout the world. The glad echoes of the Jubilee trumpet reverberated throughout Canada, Nova Scotia, New Brunswick, and Newfoundland. The Auxiliaries in Jamaica, Antigua, Demerara, and Barbadoes assembled to celebrate the Jubilee of that Society which blessed their enslaved population with the charter of true freedom. A Jubilee Meeting of an interesting character, and under extraordinary circumstances, was held at Constantinople, under the presidency of the British Ambassador, succeeded in the Chair by the Representative of the United States; a Meeting which doubtless encouraged the friends of the Bible to look, and long, and labour for the day when the crescent shall give place to the cross, and the Koran shall be superseded by the Bible. Within the precincts of the sacred city of Jerusalem a Public Meeting was convened under the presidency of the English Bishop; and may not this be regarded as a pledge and an earnest of still greater blessings to that ancient and honoured land?

The great and growing Auxiliaries in our Indian Empire have had their joyful Jubilee Celebrations at Calcutta, Madras, Bombay, Agra, Jaffna, and Colombo; at which, Prelates and Missionaries of various Societies assisted with one heart and soul. At Shanghai, also, the Missionaries, surrounded by those who loved the Bible, both natives and foreigners, assembled to review and to acknowledge the Lord's goodness to the Society as well as to take active measures to promote its objects still more widely. Africa, likewise, has participated in the general feeling, and manifested it at the Meetings held at the Cape of Good Hope,

Graham's Town, and elsewhere. At Sydney, Melbourne, Adelaide, Hobart Town, and other places in the southern hemisphere, the claims of the Society's Jubilee have been felt, awakening gratitude for the past, and stimulating to action for the future. Even at the antipodes, in New Zealand the people have heard the glad sound, and joined with the rest of the world in the song of Jubilee. Truly the interest felt has been spread far and wide: "From the very ends of the earth have we heard the song—Glory to the righteous One." (See Appendix III.)

THE JUBILEE FUND.

It is gratifying to report that the interest so deeply felt, and so generally manifested, was of a decidedly *practical* character. No special authority was claimed for the observance of the Society's fiftieth year as a year of Jubilee; but it was thought that the season was peculiarly calculated to call forth the best feelings of the Society's friends, not only in gratitude to Almighty God for past success, but in furnishing the means "to promote, by new and vigorous efforts, the widest possible distribution of the Scriptures both at home and abroad." Fully expecting that the Jubilee would furnish an occasion of great liberality on the part of the numerous friends of the Society, objects of corresponding magnitude and importance were presented to their view—objects embracing our own country, Ireland, the Colonies, India, Australia, China, and such other parts of the world as should, during the year, or soon afterwards, present openings for special operations.

The Jubilee Fund, like the Society itself, was small in its commencement: it continued to increase gradually, until it has at length reached the sum of 66,507*l.* 7*s.* 9*d.*

It is truly interesting to pass the eye over the long lists of Contributions which have appeared from time to time during the last eighteen months, and to notice the various sources from whence they have been derived. Private individuals have contributed largely—family offerings have been received—congregational collections have been made—the children in our Sunday and Week-day Schools, and even in the higher classes of Boarding Schools, have taken their part—the Auxiliaries, Branches, and Ladies' Associations have laboured heartily and effectually in the work—upwards of ten thousand "Jubilee Collecting Books" have brought in large returns. In the above sum we have the talents of the Rich and the mites of the Poor —the donation of Her Majesty the Queen and the contributions of Ragged-School children—the contributions of some of our merchant princes and the no less liberal gift (if ability is considered) of the numerous Artisans, and Labourers, and Mechanics of our towns and villages. Where there is so much to applaud, it would be almost invidious to specify instances of libe-

rality; yet a few may be recorded, not indeed to the praise of individuals, but to the glory of Him who giveth the power and the will to assist in His great cause. It is difficult to refrain from stating the pleasure felt in receiving Jubilee Offerings from Negro Congregations in the West Indies, and the Christian Hottentots in South Africa; from remote settlements of Welshmen in the Wisconsin territory; from gold diggers and others in Australia; as well as from multitudes of Christian people, who inhabit other and more favoured lands.

Amongst the Contributions to the Jubilee Fund there are six of One Thousand Pounds each. The following note accompanied one of the principal donations:

Enclosed I send 1000*l.*, the receipt of which you will please acknowledge by bearer in one of your usual forms, sealed, asking no questions, being a donation to the Jubilee Fund from a lay member of the Church of England, who wishes to remain strictly *incognito*. The 5*s*. is to enable you to insert the following (an advertisement) in to-morrow's "*Times*," trusting it may induce others to help so good a cause.

Two remittances of 1000*l.* each were received from the President of the Wesleyan Conference, being the Collections made in the Chapels of that body throughout England and Wales.

Two further instances may here be given—

Islington, *Nov.* 15, 1853—I have been requested by the Committee of our Islington Auxiliary Society to inform you that our Secretary has this day paid to the Parent Society's account the sum of 1000*l.*, being a part of the money raised in this parish for the Jubilee Fund. The rest shall be paid as soon as we have received the contributions promised. A list of the contributors will also be added.

Your Committee will, I am sure, rejoice to know, that the celebration of their Jubilee in this parish has been conducted with the most perfect unanimity among all Denominations; and has, I trust, proved a season of spiritual blessing and refreshment. Services have been held in every Church and nearly every Chapel in the parish. Our earnest and united prayer is, that God may be pleased largely to bless the continued labours of your noble Society, and increase the number of its supporters, both at home and abroad.

Daniel Wilson, *Vicar.*

Great Barr, near Birmingham, *Jan.* 18, 1854—When I wrote to you last year, soon after the Jubilee Meeting in London, requesting you to send at least a couple of thousand Jubilee papers, I pledged myself for 100*l.* to the Fund. Since then I have informed you several times of our success. I have now the gratification to hand to you the enclosed cheque for 453*l.*, the result of our Contributions in our works. Our firm gave 250*l.*, and our clerks and workmen 203*l.*, making a total of 453*l.* I sincerely praise God, and give Him all the glory for the ability and grace to accomplish what has been done. But you will be still more pleased when I inform you that our men have purchased and paid for upwards of 100*l.* worth of Bibles and Testaments for themselves, through my sons, whilst this list was being collected. T. Bagnall.

For further instances, see Appendix II. and III.

APPROPRIATION OF THE JUBILEE FUND.

The Jubilee Fund having been received for certain specific purposes, a brief account of the appropriation, as far as circumstances would permit, will now be given.

COLPORTAGE being one of the proposed objects of the Jubilee Fund, all the Auxiliaries were informed that the Parent Committee were prepared to make special grants towards the employment of Colporteurs during the Jubilee Year. (See Appendix IV.)

In order to facilitate the proper working of the system of colportage, a complete set of account-books was prepared, together with a leather case in which to carry the Bibles, and a paper containing instructions to Colporteurs. (See Appendix V.)

Grants have been made to the following forty-two places or districts, amounting to 1925*l.* This does not include the colportage operations carried on in London, under the direction of the Metropolitan Agent.

Hereford.
Minsterley.
Manchester.
Lancaster.
Neath.
Pontypool.
Carlisle.
Cheadle.
Norwich.
Settle.
Swanscombe and Greenhithe.
Hadley, Barnet, &c.
Chester.
Rochester and Chatham.
Woolwich.
West Bromwich.
Birmingham.
Pilgwenlly, near Newport.
Oswestry.
Brighton Ladies'.
Broseley and South Shropshire.
Gloucester and Somerset.
Worcester.
Cardiff.
Scarborough.
Darlington.
Sunderland, Newcastle, &c.
Faringdon.
Hertford.
Banbury
Woodbridge.
Oxford.
Hastings.
Newcastle-upon-Tyne, River Colportage.
Pateley Bridge.
Staines.
Yorkshire.
Luton.
Loughborough.
West-Ham Association.
Chesterfield.
Dorsetshire.

At the date of this Report the whole of the places above named had not actually entered on the work, on account of the difficulty experienced in finding suitable men.

Although the applications for aid have not been so numerous as might have been expected, chiefly for the reason just stated, there are grounds to believe that the results have been very gratifying in those localities to which grants have been made. In some districts the Colporteurs have been

employed in assisting the Collectors of Bible Associations in obtaining Bible-subscribers; in others their labours have led to the formation of Associations; while in all places they have been the means of spreading a considerable number of copies of the Holy Scriptures. A few instances are added.

The Rev. J. A. Page, the Society's Agent for Yorkshire, writes—

My Colporteurs have already done a great work in the dissemination of the Scriptures, and have also been the means of reviving two important Ladies' Associations in Bradford and Hull, where upwards of Eleven hundred subscribers for Bibles, averaging seven and sixpence each, have been added to the lists of the Collectors.

I have found, moreover, that nothing has tended so much to increase the interest in our Society as the labours of the Colporteurs: I witness the case of Chapeltown, near Sheffield, where, through the Colporteur, I obtained an entrance, and formed an Association, whence Twenty Pounds Free Contributions have already been remitted, and where a band of about twenty Collectors are now actively engaged in our cause.

A grant of 100*l.* having been placed at the disposal of the Society's Agent, Mr. Dudley, in concert with the Societies in Gloucestershire and Somersetshire, he writes—

I have now the pleasure of submitting to our Committee the following Abstract of the labours of the three Colporteurs employed, to the 31st December, viz.

Weeks engaged.	Calls made.	Bibles Sold.	Tests. Sold.	Total.	Amount received. £ s. d.
14	6479	295	523	818	27 12 1
12	4297	116	240	356	15 15 2
5	2228	109	44	153	8 7 6

It will be observed, that while the proportion of *Sales* to *Calls*, in the case of one Colporteur, is as one to fourteen, in that of another it is as one to eight; but it would be unjust to infer that this disparity indicates any inferior degree of activity and zeal on the part of either of the last two. They have been engaged, almost exclusively, in the towns of Gloucester and Cheltenham, in both of which Bible Associations have existed for more than thirty years; whereas the first hitherto has done but little *in* Bath, having visited more than *forty* villages and hamlets within a wide circle around that city, and found a far greater extent, both of destitution and desire, than his brethren have yet discovered. Of this, the following extracts from his Journal will afford interesting evidence—

"At *Timsbury*, the colliers bought both Bibles and Testaments of me. It was a pleasing sight to see them going from the coal-pit to the counting-house, to get a portion of their week's wages advanced by the clerk, that they might purchase the word of God. On taking my leave of them, they desired me to call again before I left that locality, that their fellow-workmen who were then under ground might have the same privilege as they had themselves received.

"At *Bloomfield*, I was welcomed by a poor Christian man, I should think seventy years of age, who informed me that he was desirous of making some valuable present to his grandchildren before his death. He therefore bought three Bibles, saying, '*There is nothing better!*'"

"At *Farnborough*, I was received by a poor, but Christian man, who, when informed of my business, took one of my Testaments in one hand, and one of my hands in the other, saying, 'Oh! Sir, I was once an infidel, and condemned this book; but now, blessed be God, *I know its value!* I am not in want of one myself, but I will buy this and give it away."

A gratifying communication to the same effect has been received from the Rev. T. Davies, Vicar of Trevethin, Pontypool.

I feel assured that the tidings I have the pleasure of communicating will gratify you and the Committee of the British and Foreign Bible Society, relative to the efforts and labours of our Colporteur. He has now been employed in that capacity for six weeks, and has kept his daily journal, and presented his weekly accounts with diligence, punctuality, and faithfulness. He has already disposed of upwards of five hundred copies of the Old and New Testaments, and would have done still more, if the supply of the Holy Scriptures in our own dépôt had been larger, and of a *more suitable kind*, to meet the demand; *i.e.* if we had a larger quantity of the Fourpenny New Testaments. Some few copies of rather expensive Bibles have been sold, and the warm and friendly reception given to our Colporteur augurs well for the success of his work. All I have conversed with regard this movement with special favour and thankfulness, and it gradually rises in popular estimation. His exertions have hitherto been confined to my district of the parish of Trevethin, and its immediate populous borders, such as Pontymoile and Cwmynyscoy, in the parish of Panteague. I make a point, at our Evening Service on Sundays, to mention the measure of success which has attended his labours during the past week, and from the beginning; thus the public are kept alive to the importance of the work going on; and I learn, with pleasure, that others of my brethren are doing the same; and the result is that wherever he penetrates, the object of his mission is familiar to the mass, and is generally duly appreciated. The Irish Romanists have been inquiring for copies of the Douay Version* of the Scriptures, and some have expressed a warm desire to be possessed of them at any cost. How can such a demand be met? It would be well to be able to supply these poor benighted creatures with the bread of life. They receive the Colporteur's visits with seeming pleasure, and very interesting, indeed, are the details of the intercourse held with them. If I had the means, I would employ and continue the present labours for a few years on the hills; and various Dissenting Ministers agree in opinion, that no species of Christian labour can be more important than such as are now being carried on by means of a direct colportage for circulating God's holy word amongst the tens of thousands on the Welsh mountains. I fervently trust it may be the good pleasure of your Committee to renew their grant bye-and-by, so that our Colporteur may be able to reach such places as Nant-y-Glo, Blaenau, Tredegar, and other populous places; for I am persuaded he will be the means of disposing of very many thousand copies of God's holy word, amongst the inhabitants of those populous regions, &c.

Under the impression that more ought to be done by this special instrumentality for the diffusion of the Scriptures at home, it is intended to

* The Society does not circulate the Douay Version.

continue the grants from the Jubilee Fund towards this object during another year.

The Resolution of the Committee on the supply of EMIGRANTS was forwarded to the Auxiliaries at Liverpool, Bristol, Hull, Southampton, and other seaports from whence emigrant vessels sail. In reply, applications were received and grants were made to the following places:

	English Bibles.	German Tests.	Copies.
Hull	500	800	1300
Southampton	200	—	200
			1500

Circulars were sent to all the POOR-LAW UNIONS, PRISONS, HOSPITALS, and INFIRMARIES, as far as their addresses could be known, offering to place in those establishments, for the permanent use of their inmates, copies of the Holy Scriptures.

Replies were received from the Secretaries or Chaplains of 172 POOR-LAW UNIONS. Out of this number twenty-two respectfully declined accepting the proffered aid for reasons which they assigned, but the remainder made applications for grants. The following table shows the state of those Unions, and the copies voted to them:

No. of Unions.	Inmates.	Capable of reading.	Copies granted.	Value. £ s. d.
150	24,497	14,487	7074	913 11 9

The following letters will show the spirit in which the grants were accepted:

MARGATE, *Jan.* 6, 1854—I beg to acknowledge, with many thanks, the receipt of six Nonpareil Bibles and six Pica Testaments and Psalms, which you have kindly forwarded me, from the Bible Society, for the use of the Union (Wilderness) at Margate. I am sure the gift will be most acceptable to the poor inmates: some of them have, I trust, learned to value God's word.—I remain, Sir, your's faithfully,

SIDNEY SMITH.

UPPERMILL, SADDLEWORTH, *January* 14, 1854—I am directed, on behalf of our Board of Guardians, to acknowledge the receipt of ten Bibles and thirty-two Testaments, "for permanent use in our workhouse;" and to express their sincere and hearty thanks to the Committee of the British and Foreign Bible Society for the "Special Grant."

Hoping that much spiritual benefit will attend their perusal, and that the Committee's purpose by the gift will thus be accomplished, I am,

JAMES PLATT, *Clerk to the Board.*

SALISBURY, *March* 29, 1854—I am directed to inform you that at the meeting of the Board of Guardians of this city held on Monday last, the master of the workhouse reported that he had received a supply of Bibles and Testaments from the British and

Foreign Bible Society; whereupon it was resolved "That the thanks of the Board are due to the Committee of the above Society, for the seasonable grant of books, and that the clerk do forthwith convey the same to the Secretary of the Society."

I have great pleasure in forwarding a copy of the Resolution, and am, &c.

JOSEPH HIBBERD.

Replies were received from the Chaplains or Governors of PRISONS and HOUSES OF CORRECTION, in most cases requesting to be supplied with suitable Bibles for the use of prisoners. The following is a summary:

No. of Prisons, &c.		Inmates.		Capable of reading.		Copies granted.		Value. £ s. d.
37	..	2834	..	1778	..	1542	..	183 19 4

The following extracts will show how gratefully the grants were received:

HULL GAOL, *Jan.* 31, 1854—I beg to acknowledge, with much gratitude, the receipt of a Box of Bibles from you, for the unfortunate prisoners confined in this gaol. I hope a blessing will attend the reading of them by the prisoners, and that God will continue to prosper the labours of your noble Society, which, both at home and in many foreign lands, has so largely distributed that blessed book which reveals a Saviour for sinful man.

Thanks, many thanks for your valuable gift.—I am very truly yours,

J. SELKIRK, *Chaplain.*

MONMOUTH, *Feb.* 1, 1854—I received a note from the Bible Society's House last week, which stated the amount of the grant made of Bibles, &c. to our county gaol; and this week a parcel has come to hand, the contents of which exactly tally with the list in your note.

On the behalf of myself and the visiting justices, I now return the most sincere acknowledgments, and, while I do so, express my belief that few grants you have made will, *in all human probability*, do more good. I am your's obediently,

E. J. GOSLING, *Chaplain to the County Gaol.*

COOMBE, *Feb.* 23, 1854—The Chaplain of the Devon county prison having reported at the last Meeting of the visiting justices the donation of several copies of the Scriptures in various languages for the use of the inmates of our prison, I was desired, as the Chairman of the visiting justices, to express through you to the Committee of the British and Foreign Bible Society, the deep sense which they entertain of the value of such a gift and their sincere thanks for the same.

I am, gentlemen, your's thankfully,

JOHN SILLIFANT.

Applications for grants were received from the Chaplains or Medical Officers of HOSPITALS and INFIRMARIES. The particulars are as follows:

No. of Hospitals, &c.		Inmates.		Capable of reading.		Copies granted.		Value. £ s. d.
42	..	6350	..	3447	..	2105	..	291 9 4

One or two extracts from the letters received in acknowledgment of these Grants are added:

references, should be reduced in price so as to bring the former within the reach of the humbler classes, and the latter more generally into the Sunday Schools. Although the sale of these Bibles, at the reduced prices, was limited to a given period of time, the demand proved unexpectedly large. In order to carry out this benevolent measure, it became necessary to reprint both; and the total issues to the Welsh Societies under this special regulation is as follows:—

Welsh Quarto Bible, with Marginal References	4156
„ Nonpareil, ditto.	10,722
	14,878 copies.

The spirit in which this boon was received may be ascertained from the following extracts:—

"*Neath Auxiliary Bible Society.*—At a meeting of the General Committee, held in the Town Hall on the 25th February, 1854, the Rev. John Coates in the chair, it was unanimously

RESOLVED—That this Committee highly appreciates the grant of the Parent Society in the distribution of Welsh Bibles at reduced prices to the Subscribers of the Welsh Bible Societies; and that the Secretary be requested to convey to the London Committee the warm and cordial thanks of this Meeting for this instance of its generosity and Christian benevolence.

JOSHUA RICHARDSON, *Secretary.*"

"At a Committee Meeting of the *Cardigan Auxiliary Bible Society*, held March 6th, 1854, Thomas Windsor, Esq., in the chair—

RESOLVED—That the thanks of this Meeting be given to the Parent Society for their determination to meet the increased demands for the Quarto Welsh Jubilee Bibles, being fully satisfied that ultimately the funds of the Parent Society will be benefited by so doing; and they believe that it will cement the hearts of Welshmen more closely to the British and Foreign Bible Society.—THOMAS LLOYD, *Secretary.*"

Amongst the smaller grants made to Schools and Societies, for special purposes, the following was made to the Committee of the ISLE OF MANN AUXILIARY, for the supply of the prisons and destitute poor in the island, viz.:—

Manx Bibles	100
English ditto	100
English Testaments, with Psalms . .	300
Total . .	500 copies.

It was announced at the commencement that IRELAND should share in the Jubilee Fund. Accordingly, the Jubilee Secretary paid a brief visit to Dublin, and had an interview with the Committee of the HIBERNIAN BIBLE SOCIETY, and with the officers of some other Societies labouring

for the benefit of the sister island. In consequence of the proposals made, the Committee of the Hibernian Society addressed a Circular very generally to their Auxiliaries, and others, the replies to which opened up an unexpectedly large channel for Bible distribution. After further correspondence, the following grant was made; viz. 15,500 Bibles; 25,500 Testaments; or 41,000 copies. (*See* Appendix VI.)

The SUNDAY-SCHOOL SOCIETY FOR IRELAND applied for a Special Jubilee Grant, and the following were sent:—900 Bibles; 600 Testaments; or 1500 copies.

The above grants to Ireland, amounting in value to about £5000, have been made in the confident hope that they will be greatly appreciated, and found useful in promoting scriptural religion amongst all classes.

The *Foreign* Agents of the Society were informed that the Committee were prepared to place at their disposal copies of the New Testament, with the Psalms appended, for the supply of all classes of Students in the UNIVERSITIES within their districts. Inquiries were instituted, but many obstacles presented themselves to the carrying out of this measure to any great extent. The following grant, however, has been made:—

To the University of BONN—

Hebrew and German Bibles . . .	60
German ditto	243
Hebrew ditto	210
German Testaments	365
Total . .	878 copies.

The distribution of this Grant was entrusted to Mr. N. B. Millard, of Cologne; Rev. W. Graham, of Bonn; and such other judicious persons as they should invite to assist them.

In consequence of an interview between Mr. Knolleke, the Assistant Foreign Secretary, and the Archbishop of UPSALA, during his visit to Stockholm, arrangements were made to supply the Students of the University of Upsala with 1000 copies of the New Testament, with the Book of Psalms, in the Swedish language.

The agency at ST. PETERSBURGH were authorised to supply the Students of the University of DORPAT, but to what extent this has been done has not been reported.

The Agents of the Society on the Continent were further encouraged to make inquiries in their respective districts, as to the wants of PRISONS, HOUSES OF DETENTION, HOSPITALS, SCHOOLS of various descriptions, &c.; and to furnish such particulars as were necessary to guide the Committee in the appropriation of Grants for the above objects. The following will show what has been done:—

	Bibles.	Tests.	Copies.
To Mr. De Pressense—For Prisons, &c. (French)	..	1000	1000
To Mr. Tiddy, and others, for the Prisons, Workhouses, Schools, and various institutions in Holland (Dutch)	4300	2000	6300
To Mr. Tiddy and Mr. N. B. Millard—For Hospitals, Prisons, Workhouses, &c., in the Rhenish Provinces (German)	4250	2000	6250
To Dr. Pinkerton—For Prisons, Hospitals, &c., in Germany (German)	500	1000	1500
To Mr. Edward Millard—For 117 different Establishments, including Prisons, Schools, &c., in Silesia and Posen (German)	1320	1734	3054
	10,370	7734	18,104

British India having been regarded as a suitable field for the employment of a considerable portion of the Jubilee Fund, a correspondence was opened, at an early period, with the Officers and Committees of the various Auxiliaries at Calcutta, Madras, Bombay, Agra, Jaffna, and Colombo. At the Jubilee Meeting in London, a suggestion had been thrown out by Dr. Duff that an attempt should be made to supply, as far as practicable, every mission family with a copy of the Bible, and every child in the Christian Schools with a copy of the New Testament, in his own language. This suggestion was communicated to those who had it in their power to form an opinion as to the practicability of the plan, and on whom the carrying out of the scheme would necessarily devolve. Much interesting information was elicited; and although the above suggestion may not be carried out literally, and to the full extent, yet it is gratifying to report, that already nearly £5000 have been voted to promote the circulation of the Scriptures amongst our fellow-subjects in the Indian Presidencies, apart from the usual operations of the Society in that quarter.

The following are the particulars of the appropriations:—

	£	s.	d.
To the Auxiliary at Calcutta, for various Jubilee purposes.	1000	0	0
To ditto at Bombay, towards printing 3000 Goozerathi New Testaments, 5000 Marathi ditto, with 1000 reams of paper, binding materials, &c. for the same.	3239	17	10
200 English Jubilee Bibles	65	19	11
To the Auxiliary at Agra, for the circulation of the Scriptures amongst native princes, &c. &c.	50	0	0
To the Auxiliary at Colombo, 200 English Jubilee Bibles.	20	16	8
To ditto, 5000 Singhalese New Testaments, to present a copy to every child in the Schools.	475	0	0
To the Auxiliary at Jaffna, 600 Jubilee Bibles	65	19	11
	£4917	14	4

The above is a brief account of the measures adopted for the actual distribution of the Scriptures, both at home and abroad. There are other plans under consideration, and it is expected that new wants will be discovered, and new modes of supply suggested.

SPECIAL DEPUTATIONS.

During the whole of the Jubilee Year, attention was directed to the desirableness of sending out deputations to the British Colonies of North America, Australia, and, if practicable, to the West-India Islands, and some portions of South America, with a view to strengthen existing Societies, to establish new ones, and to open up, in concert with friends on the spot, new and greatly enlarged channels for the distribution of the Sacred Scriptures.

Although the arrangements for this portion of the Jubilee work are not yet completed, it is satisfactory to state that for two of these temporary missions provision has been made. The Rev. Philip Kent, one of the Domestic Agents of the Society, being appointed to visit British North America, embarked at Liverpool on the 1st of April. It is intended that he should visit most, if not all, the Auxiliary Societies in Nova Scotia, Canada, New Brunswick, Newfoundland, &c. He is also commissioned to represent the Society at the Anniversary Meeting of the American Bible Society.

Arrangements have been made with the Rev. M. H. Becher, Rector of Barnoldby-le-Beck, Lincolnshire, and Mr. Charles, surgeon, of Pimlico, to visit the various Colonies of the southern hemisphere, for a similar object. It is believed that such a visit will be much valued by the zealous friends of the Society, and that in those colonies abundant room will be found for greatly enlarged operations, both in the formation of Auxiliary Societies and the circulation of the Scriptures.

The Committee hope to be able to adopt similar measures for the visitation of the West-India Islands, the Brazils, and other parts of South America.

BENEVOLENT FUND.

It will be remembered that, amongst other important objects contemplated by the Jubilee, it was proposed to establish "A SPECIAL AND SEPARATE FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid." Some of the best friends of the Society, greatly approving of this object, directed that their contributions should be wholly devoted to this object, while others placed

their donations at the disposal of the Committee, to be appropriated to the various objects specified according to their discretion.

The sum of *five thousand pounds* has been appropriated for this purpose, in addition to the sum of nearly one thousand pounds, specially contributed to the Benevolent Fund, to be augmented by annual subscriptions or donations, as may appear necessary and expedient hereafter.

The widows of a Belgian and a French Colporteur have already received the first-fruits of this portion of the Jubilee Fund.

FUTURE APPROPRIATIONS.

The further employment of the Jubilee Fund will be determined by a variety of circumstances affecting the work of the Society, both at home and abroad. The special visitation of so many important portions of the Society's world-wide field, while an expensive measure in itself, will also, by God's blessing, lead to the adoption of other important measures, involving, it is probable, a large outlay in carrying out the legitimate objects of the Institution.

THE MILLION TESTAMENT FUND FOR CHINA.

"Special Grants to China," formed one of the original objects of the Jubilee Fund, although at that time it could not be foreseen that events so extraordinary would transpire, to place the Society in the novel and interesting position which it now occupies in reference to that country. Allusion is here made to the Million Testament scheme.

Like all other great schemes of Christian benevolence, the origin of the Million Testament movement is very simple and soon told. The first germ of it may be found in a letter addressed by a benevolent individual, Thomas Thompson, Esq., of Poundsford Park, to the Rev. J. A. James, of Birmingham, proposing to raise a fund immediately for printing and circulating in China a million copies of the Chinese New Testament. In this letter Mr. Thompson urged Mr. James to lay the subject before the public, through the medium of the press, and to call out the Sunday-School teachers and scholars to do the work. Mr. James acceded to this request, and a most able letter appeared in the papers from that gentleman, directing attention to the subject, and committing the work, not to Sunday Schools *exclusively*, but to the Christian public at large, more especially to the friends and supporters of the Bible Society. The subject was brought before the Committee, and the result was, the immediate adoption of a Resolution, dated September 19, 1853, in which they take "upon themselves all the measures necessary for printing, with the least practicable delay, One Million Copies of the Chinese New Testament." In order to carry out this important undertaking, a Special Appeal was issued by the Com-

mittee, requesting contributions, "whether in sums of any amount, or in the exact value of a specified number of copies, *estimated at fourpence per copy.*" The original projectors of the scheme rejoiced to see the work thus taken up, and they threw their whole soul into it. In consequence of the appeal thus made, applications were received for thousands of the Chinese Testament "Collecting Cards," and for the papers prepared explanatory of the object.

Although the Society was in the midst of its Jubilee celebration, and contributions were pouring in from all quarters for that special fund, the additional object thus presented was met most liberally, and the zeal displayed in many places amounted to enthusiasm. The result is most satisfactory. In six months from the issuing of the Appeal, the sums actually received at the Bible Society House have amounted to 30,485*l.* 19*s.* 3*d.*, including the noble contribution of 3213*l.* 3*s.* 5*d.*, from the United Presbyterian Church of Scotland. It is pleasing to know, too, that Rich and Poor, Churchmen and Dissenters, Ministers of Religion and Ministers of State, Sunday-School Teachers and Scholars, have contributed to swell this mighty amount. (See Appendix VII.)

It will be seen that the sum already contributed will produce more than 1,000,000 Testaments, estimated at fourpence each; and this is the more gratifying because the Society is now *pledged to print*, besides the above, 50,000 *copies of the entire Bible.* Further than this; the purchase and transmission, the working and management of at least one more printing press, the cost of types, together with the employment of Colporteurs for the distribution of the above copies, will involve a large additional expense. The Society can thus well employ, in the prosecution of their pledged measures for the benefit of China, the sum of 30,000*l.* and upwards.

Great caution was at first observed in making the appeal; for it was thought undesirable to raise expectations which could not be realised; and the promoters of the plan wished all the friends of the Bible and of China to act from principle and conviction, rather than from impulse and excitement. In due time, letters of a most encouraging character were received from Dr. Medhurst, Secretary of the "Corresponding Committee" at Shanghai; from Dr. Legge; and from the Lord Bishop of Victoria, at Hong Kong; and others. A tone of greater confidence is now assumed, and active measures are taken to carry out practically and effectually the Million Testament scheme. In a spirit of friendly co-operation, the Missionaries of different Societies, and others, have commenced the great undertaking, and are exerting all their power to produce the copies required. It is already agreed that the first quarter of a million shall be provided as follows:—115,000 at Shanghai, under the superintendence of Dr. Medhurst; 50,000 at Hong Kong, under the care of Dr. Legge; while the Bishop of Victoria has undertaken the remaining 85,000 copies.

It is expected that the first quarter of a million will be ready by June 1855. If, however, another press is sent out, as requested*, and if any part of the millon are printed in this country, the work will be greatly expedited, and the object accomplished in a comparatively short period. Much, however, will depend on the cordial co-operation of the Missionaries, both European and American, and very much on the disposition of the ruling powers in China. Should the *Tae-ping-wang* army succeed, there is good ground to look for encouragement, inasmuch as the circulation of the Christian Scriptures is to some extent carried on by themselves. It is reported that 400 printers are employed in the insurgent camp, superintended by Tae-ping-wang, and that they have already printed considerable portions of the Old and New Testament. If, on the other hand, the Imperialists should continue in possession of the Government, there are still good reasons to hope that greater facilities than formerly will be afforded for the dissemination of Christian truth. The Missionaries are full of hope, and the language of Providence is—Go FORWARD! A wide breach has been made in the hitherto impregnable wall; it is the privilege of this Society to pour in large supplies of the Holy Scriptures; and earnestly seeking the blessing of Almighty God upon every agency employed, they may look for the accomplishment of the ancient prophecy: "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from *the land of Sinim*." (Isa. xlix. 11, 12.)

CLOSE OF THE JUBILEE YEAR.

On Friday evening, March 3, 1854, a Meeting was held at the Freemasons' Hall, Great Queen Street, Lincoln's-Inn Fields—the Right Honourable the Earl of Shaftesbury, the President, in the Chair. It was a Meeting of the Officers, Committees, and Collectors of Auxiliaries, Branches, and Associations in London and its vicinity, specially invited to meet the Committee and Officers of the Parent Society, convened for the express purpose of creating an increased interest in behalf of the Society in and around the metropolis. After the reading of a brief Report of the Society's Jubilee proceedings during the year, addresses were delivered on the following subjects:—

1. The success vouchsafed to the Society during the first half century of its existence and labours calls for special gratitude to Almighty God.

2. The present state of Great Britain and Ireland demands renewed and increasing exertions to circulate the sacred volume.

* This is now done.

3. The peculiar circumstances of Foreign Countries, and particularly of China, require a prompt and vigorous effort to extend the blessings of Divine Revelation.

4. The present a suitable season to augment the Funds of the Society, by the revival and extension of Auxiliaries, Branches, and Ladies' Bible Associations throughout the country, more especially in London and its vicinity.

The speakers on the occasion, in addition to the noble Chairman, were, the Rev. Dr. Steinkopff, Rev. J. H. Gurney, Rev. Dr. Archer, E. Corderoy, Esq., and the Rev. George Browne.

This brief record of the Society's Jubilee proceedings may now be concluded in the words of the Resolution adopted by the Committee at the termination of the Jubilee Year :—

"That, on coming to the close of the Society's Year of Jubilee, the Committee feel it incumbent upon them to put on record their deep sense of the goodness of God to the Society, as manifested in connexion with this memorable period of its history. Whatever solicitude they may have experienced at the commencement of the Jubilee celebration, has long since given place to the liveliest emotions of gratitude and joy, at witnessing the wide-spread interest that has been excited, and the noble amount of contributions received; including the willing offerings of old and young, rich and poor—from the Queen upon the throne, to the Sunday-School child; as also from people of every colour, and of every rank, in foreign countries, and in distant lands; constituting, with the large and generous sum so rapidly and cheerfully raised for China, an extraordinary Fund of above £80,000,* and this without lessening the amount of the Society's usual Income. Such a tribute to the holy and blessed volume of inspired truth has, it is believed, never before been presented.

"The Committee, on a review of this gratifying result of the year, would intermingle with their praises earnest prayer that they may be guided to a wise and profitable administration of the Society's affairs under the new and enlarged responsibility which has devolved upon them."

10 Earl Street, Blackfriars,
London, *May 8th*, 1854.

* The Jubilee and Chinese Testament Funds now exceed £100,000.

APPENDIX.

No. I.

Church Missionary Society—At the Monthly Meeting of the Committee, March 14, 1853, the Right Rev. Bishop Carr in the chair, it was

Resolved unanimously—

"That this Committee, at its first Meeting during the Jubilee Year of the British and Foreign Bible Society, desires to record its deep interests in the season, and to recognise the free and copious distribution of the Holy Scriptures, not only as a part of the original design of the Church Missionary Society, but as the indispensable accompaniment of all Protestant Missions, and the foundation of all their success. This Committee desires also to thank God for the intimate union and co-operation which has existed uninterruptedly between the two Societies; to record the readiness and liberality with which the British and Foreign Bible Society has ever supplied the wants of our Missionaries and Native Churches; and to express a fervent and devout hope that the Jubilee Year, already auspiciously begun, may be accompanied throughout with an abundant blessing from the Lord; and that, as Missions are extended, and Missionary efforts are multiplied in the Church of Christ, the influence and means of the British and Foreign Bible Society may be proportionally enlarged, to distribute, through these multiplied channels, the pure waters of everlasting life. Hector Straith, *Secretary.*

London Missionary Society, *March* 11, 1853—We are instructed by the Directors of the London Missionary Society to convey to you the expression of their very sincere sympathy in the joy and gratitude with which you celebrate the Jubilee of the British and Foreign Bible Society, and their unalterable attachment to that inestimable Institution.

While the Directors, in concert with Christians of all classes and in many lands, would render their devout acknowledgments to Almighty God for the formation, progress, and present position of your Society, they feel *special* reasons which render this sacred duty incumbent on themselves. The relation between the operations of the British and Foreign Bible Society and those which they are called to superintend is so intimate, and of such vital importance to the cause of God and the progress of His truth, that it would be most unnatural did they not share in the satisfaction with which you review the marvellous and blessed work which your Society has been honoured of God to effect.

Believing that its claims will be appreciated in proportion as they are fully considered, our Directors feel assured that the Jubilee Services must, by awakening more attention to these claims, constrain many to return a generous response to your present appeal, and hereafter to render more adequate aid to your great object.

Although the Directors have not received any communications on the subject from their Missionary Brethren, they feel a confident assurance that these devoted Labourers are

surpassed by none in attachment to the British and Foreign Bible Society, and that, were it practicable, they would, with one heart and voice, offer you their hearty congratulations. Not a few of their number will, we are persuaded, celebrate your Jubilee with devout gratitude in the midst of the converted heathen, who are so largely debtors to your Society, which, in conjunction with the labours of their Teachers, has enabled them to read in their own tongue the wonderful works of God.

ARTHUR TIDMAN, }
EBENEZER PROUT, } *Secretaries.*

THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL, *April* 11, 1853—I am directed by the Committee of "the Brethren's Society in London for the Furtherance of the Gospel" to transmit to you the enclosed cheque for 100*l.*, as a donation from that Institution to the Jubilee Fund of the British and Foreign Bible Society.

Your Committee is requested to accept this offering in token of the gratitude of our Society for the blessing which the Lord has vouchsafed to the administration of its own peculiar stewardship; in thankful acknowledgment of the generous help afforded to it from time to time by the British and Foreign Bible Society; and in testimony of the warm sympathy and unfeigned respect of a religious community, which, in its rise and its renewal, in the prosecution of its humbler labours at home, and the performance of its more extensive Missionary work abroad, has been pre-eminently indebted to the possession of the word of God in its simplicity, integrity, and purity. It would indeed be strange if the spiritual descendants of the ancient church of Bohemia, which contended so long, so earnestly, and, in part, so successfully, for the public and private use of the Holy Scriptures in the vernacular tongue, and which was the first to turn to account the art of printing for their more general distribution, should refuse to take share in the Jubilee of a Society, whose sole object it is to circulate the Bible—the only record of eternal and saving truth—in all languages, throughout all countries, and among all nations of the habitable globe.

P. LA TROBE, *Secretary.*

THE WESLEYAN MISSIONARY SOCIETY—*Extract from the Minutes of the Committee Meeting held March* 11*th*, 1853, *the Rev.* JOHN SCOTT, *President of the Conference, in the Chair.*

Laid on the table the Papers published by the British and Foreign Bible Society in reference to the celebration of its Jubilee. The attention of the Committee having been directed to the subject, it was unanimously Resolved,

On the motion of the Rev. Dr. BUNTING, seconded by the Rev. Dr. BEECHAM,

I. That this Committee has heard, with feelings of lively interest and satisfaction, of the intention of the British and Foreign Bible Society to celebrate the fiftieth year of its existence in the manner announced in these publications; and congratulates the Officers and Committee of that Society on the very encouraging commencement of such celebration in the Meetings and Services which have been held during the present week.

II. This Committee desires to unite with the British and Foreign Bible Society in offering its humble acknowledgments to the Great Author of all good for the origination of that most valuable Institution; for His preserving care over it during the last half century; and for the inestimable advantages which He has made it instrumental of conferring upon the British nation, and upon many other nations and peoples, in the circulation of more than 43,000,000 of copies of the inspired word of God, in whole or in part, in upwards of 170 languages or dialects. Such a multiplication of copies of the Sacred

Scriptures the Committee cannot but consider as a signal instance of the favour of the Most High to the Society, which has been permitted to accomplish it, to the age in which it has taken place, and to the country where the work has been commenced and principally effected; and as supplying at once a principal means, and a cheering pledge, of the accomplishment of the Divine promise, that "the earth shall be full of the knowledge of the Lord."

III. The Committee, while thus uniting with large numbers of their fellow Christians in thanksgivings to the Supreme Source of every blessing, hold themselves obliged, on this occasion, particularly to acknowledge with gratitude the Spirit of Christian liberality and fraternal kindness which has marked the conduct of the British and Foreign Bible Society towards all Protestant Missionary Institutions. The Wesleyan-Methodist Missionary Society, in common with many others, has been long and deeply indebted to its bounty, both for grants of books in the English tongue, and for assistance in the translating and printing of the Holy Scriptures in several of the languages used by its Missionaries in Africa, India, Ceylon, Polynesia, and North America; and the value of the Bible Society's aid has been greatly enhanced by the promptitude and cheerfulness with which it has ever been afforded.

IV. The Committee perceives with pleasure that the Society contemplates, as one result of the year's solemnities, a large accession to its means of usefulness by contributions to the Jubilee Fund; and, in the confidence that the Wesleyan-Methodist Societies and congregations on the various Mission Stations will gladly avail themselves of this opportunity of expressing their gratitude and good-will, recommends that, wherever it is practicable, a Public Collection should be made on behalf of the Society in the course of the ensuing year; and that where this method may not be practicable, the Missionaries should be instructed to take such other methods for assisting the Jubilee Fund as they may deem most suitable and expedient.

ELIJAH HOOLE, *Secretary.*

FROM THE COMMITTEE OF THE LONDON CITY MISSION.—Our Committee desire to express to you their most sincere and hearty congratulations on your most valuable Society having, in the providence of God, entered on the fiftieth year of its existence. They avail themselves of this opportunity to acknowledge the truly important services which it has rendered to ourselves, and the essential assistance which it has been to us in our work. We have indeed cause to bless God that the Society was ever established, and that it has continued its useful course to the present time. And the most earnest prayer of our Committee is, that God may continue to bless and prosper it. We thank your Committee very heartily for the readiness with which you have invariably kindly supplied us, on application, with the Scriptures, and we rejoice to know that this supply has not been without its results. Pray again accept our warmest congratulations.

JOHN GARWOOD, *Secretary.*

LONDON, *May* 2, 1853.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—At a Meeting of the Committee, held on October 12, 1853, at the Society's House, 16, Lincoln's-Inn Fields, Joseph Payne, Esq., in the Chair, it was

Resolved unanimously—

"That this Committee desire to record with grateful interest their sympathy with the British and Foreign Bible Society, in their celebration of this their first Jubilee year, and to acknowledge their obligations to that Society for the Christian liberality and kindness with which they have ever met their applications for copies

of the Holy Scriptures for circulation amongst God's ancient people, both at home and abroad. This Committee desire to express their thankfulness to Almighty God for the evident blessing that has attended the labours of the British and Foreign Bible Society up to this auspicious period of its existence, and to pray that those blessings and successes may be abundantly multiplied."

H. L LAYARD, *Secretary.*

CONGREGATIONAL LIBRARY, BLOMFIELD STREET, *Nov.* 14, 1853.—I am instructed by the Committee of the CONGREGATIONAL UNION of England and Wales to forward to you the subjoined Resolution, unanimously adopted at the Autumnal Meeting of the Union, held in Manchester on the 25th of October last and following days; and to request that you will be so kind as to present it to the acceptance of the Committee of the British and Foreign Bible Society.—

"That this Assembly, believing in the Divine authority and sufficiency of the sacred Scriptures as a revelation from God, recognising the obligation of mankind to promote their circulation, and to study their contents, would embrace the opportunity now appropriately furnished of congratulating the Committee of the British and Foreign Bible Society, in this its Year of Jubilee, on its successful endeavours to diffuse the word of life in all lands, and in all languages, and on the wonderful openings now presented for its further distribution, especially among the millions of the inhabitants of China; and would earnestly hope that the zeal and prayerful liberality of all denominations of Christians may enable the Society adequately to avail itself of its present facilities for greatly-extended usefulness, and that the blessing of God may increasingly rest on its valuable labours.

GEORGE SMITH, *Secretary.*

No. II.

CAERNARVON—GREAT JUBILEE DEMONSTRATION.—Believing that the numerous readers of the "Jubilee Record" will feel an interest in the Jubilee proceedings of the various Auxiliaries, I shall endeavour to present you with a sketch of our Demonstration, which came off on the 3d and 4th of August in the old castle, the most noble castellated structure which the first Edward erected. As our Meetings were held in the open air, our great anxiety was that the weather should be propitious, the rain on the previous days having fallen in torrents. But, as if the Almighty intended to honour devotion to the cause of His truth, the clouds cleared up, and the sun smiled through the dark and murky veil which had for a long time hid its glories, and gracefully shed a golden lustre over proceedings intended to exalt its Creator. What would not your readers have given to unite in our Demonstration—to have witnessed an audience of 7000 people addressed by some of the principal orators of North Wales, both Churchmen and Dissenters, the Deputation from the Parent Society, and last, though not the least, by that excellent friend of the Society, the Rev. H. Stowell of Manchester? Amongst the gentlemen who occupied the platform were the Rev. T. Thomas, M.A., Vicar of Carnarvon, Rev. H. Stowell, Hon. Canon of Chester; Rev. Thomas Phillips, Deputation from the Parent Society; Rev. W. Jones, Vicar of Nevin: Rev. H. G. Edwards, Curate of Caernarvon: Rev. D. L Williams, ditto; Rev. E. O. Hughes, Rector of Llandysilio; Rev. M. Hughes, St. Ann's; Rev. W. Wynn Williams; Rev. W. Davies, Liverpool; Rev. T. Aubrey, Wesleyan

Minister, Bangor, Rev. J. Phillips, Calvinistic Methodist Minister, Bangor; Rev. W. Ambrose, Independent Minister, Port Madoc; Rev. T. B. Herbert, Llanedwin; Rev. E. Owen; Rev. J. Morgan; Rev. J. Davies; Rev. Robert Jones; Rev. W. Griffith, Holyhead; Major O. E. Nanney; R. Williams, Esq., Mayor of Caernarvon; Rev. O. Jones, Montgomery; Rev. T. Charles Evans, Manchester, &c. A great number of the most influential families were present in the contiguous gallery, to the right of the Chairman.

The interest of the Meeting was greatly enhanced by the fact that a very large majority of the bankers and chief tradesmen of the town had with alacrity signed a requisition to the Mayor, desiring that he would suggest to the inhabitants the propriety of closing their shops and other places of business during the day. The Mayor promptly acceded to the requisition; and the consequence was, that the two banks, and all the shops and places of business, with very slight exceptions, were closed, and the town presented the appearance of a well-kept Sabbath-day. The Meeting was not looked upon as a simple manifestation of the attachment of the locality to the cause of Bible circulation; for it was attended by individuals from almost all the counties of North Wales and the adjacent English towns. It is true that, in the sight of God, all men are equal; still it cannot but be pleasing to bear in mind the rank and influence which, like a halo of light, encircled our Jubilee proceedings. Here was met an Auxiliary, having for its President for the last forty years the Most Noble the Marquis of Anglesey, one of the bravest of Waterloo's heroes, within the venerable walls of the castle of which he is constable, and lent for the occasion by his deputy, J. Morgan, Esq.; the Member for the county, the Hon. Colonel Douglas Pennant, regretting his inability to occupy the Chair at one of the Meetings, and, to atone for his absence, sending a cheque for 20*l.*; and the Member for the borough, W. Bulkeley Hughes, Esq., in the Chair. What will be the sum this Auxiliary will have the privilege of presenting as a Jubilee offering I cannot now undertake to say: it must be reserved as the subject of a future communication.

I find that I have trespassed too much on your space; but, notwithstanding, I cannot avoid observing that the next day we had, in the same place, a Jubilee Meeting for the children, at which from 1000 to 1500 were addressed by various Ministers and friends with considerable effect. The impression made upon those who attended this Meeting was, that in point of interest it was superior to that held on the preceding day, and perhaps, also, in real utility. Whatever effect the former had, it was upon a portion of the community who will be soon off the stage, whilst the effects produced at the Juvenile Meeting may last until the Society shall be celebrating, not a Jubilee, but a glorious Centenary.

JOHN THOMAS, *Hon. Sec.*

GREAT MISSENDEN, *Aug.* 6, 1853.—The Jubilee of the British and Foreign Bible Society was celebrated in Great Missenden, on Tuesday last, with great spirit and success. At the Parochial School-room there was a sale of useful and other articles, which the industry and good-will of the ladies had prepared, and which, it is expected, will realize a satisfactory sum when the sale, which was continued to the next day, shall be complete. In the field at the back of the School-room a spacious tent was erected, in which nearly 300 persons partook of tea. An adjoining tent was well supplied with a cold collation for the friends of the Society who came from a distance, who thus partook of the hospitality of the Vicar, the Rev. Joshua Greaves.

In the close of the day a very numerous and highly-respectable Meeting was held in the upper part of the field, a large waggon serving as the platform, and the rising ground

terminating in a bank, forming a convenient gallery for the auditors. There were present the Rev. Lord Wriothesley Russell, the Rev. Joshua Greaves, the Rev. Philip Kent, the Deputation, the Rev. G. S. Bull, Rector of St. Thomas's, Birmingham, Rev. C. Blackman, Rev. C. F. Champneys, Rev. W. Burgess, Rev. B. Burgess, Rev. E. Owen, jun., Rev. A. F. Aylward, Rev. I. Durnford, Rev. H. Shepherd, Rev. J. Matthews, &c. The attendance of many of the best families in the neighbourhood was considerable, and the respectable yeomanry of the vicinity came with their families in large numbers. The scene was very animated and interesting, and was greatly enhanced by the arrivals from time to time of groups from distant parts, whom the interest of this excellent Institution had induced thus to assemble. The Rev. Edward Owen, of St. Leonard's, headed his parishioners in several waggons, who arrived on the ground shortly before the Meeting commenced.

There was a large Collection at the gate of the field, and the whole proceeds of the day amounted to about 50*l*. PHILIP KENT.

BIRMINGHAM.—The Jubilee work is progressing in my district, and an unabated interest is manifest. Few of our Auxiliaries, however, have entered the field with more zest and energy than our first-born Auxiliary at Birmingham. Thirteen Meetings, held on the same evening, were all well attended: the two at which I was present were full, and a thoroughly Jubilee spirit pervaded the whole proceedings. Sermons in Churches and Chapels have diffused much important and telling information, and in some cases handsome collections. About 200*l*. were collected in St. Martin's Church on Lord's Day, June 22d; but perhaps no Meeting has ever been held of a more interesting or influential character than the Juvenile Meeting of the 27th. The large Town Hall was densely packed with children and young persons, and the avenues and passages as well stowed with adults. From the cornice over the great orchestra to that over the opposite gallery was one mass of living interest, and 36*l*. were collected at the close of the Meeting.

There seems now no doubt that the anticipated 2000*l*. will be fully realised by our Birmingham friends. I hear that one kind and devoted lady, who has long been foremost in our ranks there, has more than 100*l*. on her Collecting Book. T. J. BOURNE.

CORNWALL AUXILIARY.—For some time past we have had continually brought before us the interest which many around take in the success of your "Jubilee Fund." On the 4th of July last we held a Public Meeting at Truro, where a larger attendance and collection than they have had for years furnished renewed evidence of the public feeling on the subject. The day after, at Helstone, their celebration was distinguished by great success: a crowded, or rather packed, Town Hall, with numbers unable to obtain an entrance, spoke highly for their sympathy in the object. This was followed by other Meetings in the surrounding villages; and such a thorough Jubilee spirit was created that a sum little short of 50*l*. will be their offering of love in the Jubilee Year. The Branch at Padstow has also taken up the matter most cordially, and sent in upwards of 37*l*. Others also from whom we have not yet received information are at work. Oh that He whose cause it is, may open every heart and fill your treasury on this occasion!

EDWARD WILSON, *Local Agent*.

BOW, *June* 2, 1853.—A Jubilee Meeting having been convened by the Bow and Bromley Bible Association on the evening of the last day in May, on which occasion Samuel Gurney, Esq., presided, I have the pleasure of announcing the receipt of

24*l*. 0*s*. 10½*d*., which, with the exception of a small amount to be deducted for necessary expenses, will in due time be forwarded for the general and unexceptionable purposes of the Jubilee Fund.

I would crave the liberty of drawing your kind attention to an interesting fact in connexion with the amount above specified, which is, that of that sum 9*l*. 0*s*. 10½*d*. was collected by children residing in the immediate locality. Upon reading to them that excellent little Paper issued by the Parent Society entitled "An Address to the Young," and accompanying it with a few additional remarks, an ardent desire was spontaneously kindled in the bosoms of these little ones to be enlisted in the service of the Jubilee cause. So, merging the charms of home, of playmates, and of games, in the still higher charm of doing good, they went forth from door to door, pleading, with artless but effective eloquence, on behalf of the Bible Society, encouraged by the smiles of some, and unchecked by the frowns of others: and little indeed can they who live only to themselves conceive of that joy which elated the hearts and brightened the countenances of the little ones, when they tendered their (not to be despised) ingatherings, some of them accompanying it with a regret, that they had not been able to do more.

That this brief statement of what the little ones in Bow, &c., have done may excite the little ones of other parishes to go and do likewise is the sincere hope and ardent prayer of JOSEPH DAWSON, *Treasurer*.

KENDAL, *Oct.* 12, 1853.—This Society, the seventh Auxiliary Society founded in the kingdom, on the 5th January 1810, has, during this long period of years, manifested an unflinching attachment to the principles and constitution of the Parent Society, and now, on occasion of the Jubilee, has had a delightful opportunity of manifesting its continued allegiance and affection for the standard of Christian unity.

The Lord Bishop of Chester having consented to preach a Sermon in the Parish Church, the mayor and corporation, and many clergymen from the neighbouring parishes, together with the principal inhabitants of the borough—the children of the National, British, and Charity Schools, also attended, that they might remember the event—filled the large and venerable edifice, and were peculiarly delighted by the calm, earnest, and affectionate mode in which the eloquent Sermon of the excellent Prelate was delivered.

As the Associations of the Kendal Auxiliary partake of the character of a county organization, it was decided to hold an Evening Meeting in addition to the Morning Service, in order to enable the largest possible number of those desirous of partaking in this holy festivity to unite together on the occasion. Many visitors flocked in from the Country Associations, and the eager desire to be present warmed the Committee with the persuasion that the Bible has its home in the hearts and affections of the English. The Evening Meeting was held in the Assembly Room, the largest in the borough: it was crowded—we may use the word "crammed"—so that many persons had to stand the whole evening.

As many of the friends of the Society were invited to join in the celebration, the speakers were requested to adopt a system in addressing the Meeting, ten minutes only being allowed to each speaker, and the great subject was divided into six branches.

The Collection yielded 62*l*. 1*s*. 4*d*., which, added to that of the morning and to other sums subscribed, amounts to about 320*l*. as the first contribution to the Jubilee Fund from the Kendal Auxiliary. The Chairman, in very cordial terms, proposed a vote of thanks to the Bishop for his services in the morning: after which the Rev. J. A. Latrobe pronounced the apostolic benediction, which closed the proceedings of the Bible Society

Jubilee in Kendal, 1853, one which will long be remembered, and, it is hoped, will act as a stimulus to future exertions from the retrospective view which the occasion has opened out of the great things which God in His mercy has been pleased to bring about during the last fifty years, through the agency of the British and Foreign Bible Society.

LLANELLY, *Oct.* 17, 1853.—I have to report that our Jubilee celebration on the 12th instant passed off exceedingly well. All trade and business were suspended during the day. About 2000 children walked in procession through the town, headed by the President, Committee, Teachers, &c., numbering in all about 2500. We met afterwards in a field, there being no building large enough, where we had short addresses and suitable hymns. The two Evening Meetings (one English and the other Welsh) were most numerously attended. The numbers attending the Welsh Meeting were so great that they were compelled to adjourn from the School-room to Capel-Als. We were fortunate in securing the services of the Rev. W. Rees, of Liverpool, for the Welsh Meeting. He proved a host in himself. My belief is, that, apart from the Jubilee Fund, a Bible spirit has been created in the town of Llanelly that will not end with October 12, 1853. We hope to make an offering to the Jubilee Fund of not less than twenty pounds. R. SMITH, *Secretary.*

HOLYWELL.—This Auxiliary Society celebrated the Jubilee Year of the Parent Society on the 27th of October. In compliance with the request of the Committee, all the shops were closed, and all public business suspended, at eleven o'clock in the forenoon; thus manifesting the great regard that all the inhabitants have for the Bible. There were three Meetings held during the day.

All the Meetings were crowdedly attended, and some excellent speeches delivered to very attentive assemblies. D. W. JONES, *Secretary.*

P.S. In the course of his address at the Morning Meeting Mr. Phillips, the Jubilee Secretary, read the following Note, which he had received on the platform—

"My soul doth magnify the Lord that I have lived to see the Jubilee of the British and Foreign Bible Society. When I reflect on the powerful influence of the Bible, and the effect produced thereby upon my beloved country, Wales, and consider that I shall be laid in the silent grave before the return of another Jubilee, I feel disposed to do something worthy of the great and expansive object contemplated by the Parent Society. Having made it a subject of prayer, I am resolved to make a proposition, which I am quite sure will be spontaneously, heartily, and liberally responded to by the numerous Bible readers, Bible lovers, and, I trust, Bible livers, who are assembled here upon this interesting occasion, viz., If 100*l.* be collected I will contribute 50*l.* towards the amount, as follows—25*l.* to send 1500 copies of the New Testament to the Chinese, and the other 25*l.* to go to the general purposes of the Jubilee Fund."

BRADFORD, YORKSHIRE, *Oct.* 19, 1853.—On my arrival here yesterday, I inquired what was the prospect of having a good Meeting, and was assured that although the place of meeting (St. George's Hall) would hold between 3000 and 4000 people, it had been found necessary to refuse tickets of admission to hundreds of applicants.

At half-past six the chair was taken by John Rand, Esq., the active and energetic President; and on taking my seat on the platform I certainly witnessed a most magnificent spectacle. The immense building was crowded from area to roof by an audience representing every section of the Christian Church and every grade in society. It was

estimated that nearly 4000 people must have been present soon after the commencement of the Meeting.

The principal speakers were the Rev. W. Arthur, the Rev. J. C. Miller, of Birmingham, and the Rev. G. Gill, of Rarotonga; and more spirit-stirring addresses I never heard.

The collection amounted to 90*l.*, irrespective of between 200*l.* and 300*l.* given on the platform in Jubilee Donations. I thought it well to "hit the iron while hot," and obtained a sheet of paper, on which I wrote "Jubilee Donations." I handed it to gentlemen on the platform, who most readily put down their names; and I expect that after this document has gone round the town of Bradford, as the Committee intend it shall, there will be a remittance to the Jubilee Fund which will be something like commensurate with the great wealth of this place. JAMES A. PAGE.

BROADLANDS, TAUNTON, *Dec.* 29, 1853.—I have the consolation—and it is not a slight one—of reflecting, that every Meeting recently attended by me, without a single exception, afforded decisive evidence of extended and increasing interest in the cause of our beloved Society. In no instance was this more strikingly manifested than at the last, in the beautiful village of *Clevedon.* A Ladies' Bible Association was formed there early in 18'1; and although the population, including visitors, does not exceed 2000, a Free Contribution of about 40*l.* has been annually remitted through the Bristol Auxiliary, with which it is affiliated. "But the liberal deviseth liberal things," and a cordial response was made to the appeals in behalf of the Jubilee and the Chinese Million Testament Funds, in aid of which the largest Public Meeting ever assembled in Clevedon was held on the 9th ultimo. The chair was occupied by Sir Arthur H. Elton, Bart., who introduced the business in a very appropriate and interesting address, and was followed by the Vicar of the parish, the Incumbent of the New Church, the Minister of the Independent Chapel, and other friends. The pecuniary results of this delightful Meeting, and of the zealous exertions of our friends of all religious Denominations, have been as follows—

Collected for the Jubilee Fund	£39	12	5
Ditto for the Chinese Testament Fund, for 5214 copies .	86	17	11
Total	£126	10	4

If every similar extent of population throughout Great Britain manifested a like spirit, our Jubilee Fund would be nearly 400,000*l.*, and China might confidently look for a supply of more than Fifty Millions of Testaments. Such examples are truly encouraging, and many a father, mother, sister, and brother, yes, and many a domestic servant too, may be stimulated by the fact, that every family in Clevedon, on the average, gives thirteen copies of that blessed book to the destitute millions of China.

C. S. DUDLEY.

ST. JOHN'S, BERMONDSEY.—On Tuesday and Thursday evenings, the 10th and 12th of January, two Meetings of children belonging to the Sunday Schools of the various Denominations of Christians in our locality were held, to commemorate the Jubilee Year of the Bible Society, and to assist in the effort now making to circulate One Million copies of the New Testament among the Chinese. Both Meetings were held in the Branch Grammar School, Magdalen Street, and on both occasions the President, the Rev. James Ralph, took the Chair.

The services were commenced by singing "All hail the power of Jesu's name!" The first Meeting was composed of about 700 children from three Church, one Wesleyan, and two Congregational Schools. They were addressed, by the Rev. Messrs. J. Adey, R. M. Martin, L. M. Humbert, and J. Davis, in appropriate and interesting speeches. Two verses of suitable hymns were sung between each address, and the Meetings were concluded by singing, "From all that dwell below the skies."

The second gathering, on Thursday, amounted to more than 900 children, composed of three Church, one Wesleyan, one Primitive Methodist, one Baptist, and two Independent Schools. Suitable and energetic addresses were delivered by the Rev. Messrs J. Bodington, J. Wood, T. Phillips (Jubilee Secretary), and Mr. Joseph Maitland, with hymns sung between each address, as on the previous occasion.

On the following Sabbath Day there were distributed among the various Sunday and Day Schools 4000 Addresses and 1500 Jubilee Collecting Books and Chinese Collecting Papers; and for the three following weeks there was called into exercise the efforts of about 1400 new Collectors, going from house to house with their books and papers, gathering together pence and halfpence on behalf of the special efforts put forth by the Bible Society; and many of the inhabitants, who never thought of the Society, had its claims urged upon them by children, some of whom were too young to use plainness of speech.

The result of these juvenile efforts are—

For the Jubilee Fund.	£37	14	5
For the Chinese Testament Fund	17	9	7
Total	£55	4	0

which amount is paid to the Treasurer of the Southwark Auxiliary Bible Society, with a list of the various Schools who have collected and contributed.

PETER KEVAN, *Secretary*.

CITY OF LONDON.—On the 25th of October a large and influential Jubilee Meeting was held at the Mansion House, under the Presidency of the Lord Mayor (Mr. Alderman Challis, M.P.), addressed by the Earl of Shaftesbury, the Rev. Canon Villiers, Dr. Tidman, Mr. Alderman and Sheriff Wire, and others. The collection and contributions on the occasion amounted to 256*l*. 5*s*. 8*d*.

TAUNTON, *Nov.* 9, 1853.—I earnestly hope every county in the kingdom will manifest equal interest and liberality with Somersetshire in responding to the Jubilee Appeals of the Bible Society. Special Meetings have been held within the last few weeks at Bristol, Bath, Taunton, Yeovil, Bridgewater, Somerton, North Petherton, Weston-super-Mare, and several other places. I regret to say it was not in my power to attend more than four of these; but from the reports of our local friends, and personal observation, I am encouraged to believe that an unprecedented degree of interest was manifested, and that the results will be highly satisfactory, not only in a pecuniary sense, but in one that is far more important—the extension of a wider appreciation of the claims of the Holy Scriptures to universal reception and belief, as a revelation of infinite love and mercy to a guilty world.

This, and this only, will secure for the Society that adequate support which will render it increasingly a blessing to mankind.

I know not that any one of more than 7000 Public Meetings, which I have had the privilege of attending, has been more interesting and encouraging than that at

Taunton, where, as well as at Somerton, C. A. Moody, Esq., M.P., presided. The spacious Town Hall was crowded in every part, and it was said that hundreds were compelled to withdraw who could not obtain admission. Perhaps the interest was increased by the fact that it was in the same room that the idea of "A Million of Copies of the New Testament for China" was suggested, at a preceding Meeting of the Society, by my friend and neighbour, Thomas Thompson, Esq. That this interest has not subsided we have evidence in the facts, that names have been entered, and subscriptions paid, for 6017 Chinese New Testaments, amounting, at fourpence each, to 100*l*. 5*s*. 8*d*.; to which must be added Jubilee Contributions to the amount of 57*l*. 5*s*. 3*d*.; making a total of 157*l*. 10*s*. 11*d*. The population of Taunton is considerably under 13,000, and a very simple calculation will show you, that if every similar extent of population in England and Wales emulated Taunton, China might look with confidence to us for TEN MILLIONS of those sacred records by which "life and immortality are brought to light." And why should it not be so? God has enabled us to attempt great things, and, "looking unto Him," we may expect great things.

By letters just received I find that the Jubilee Fund at Bristol amounts already to 1200*l*.; and the Cheltenham Secretary writes—"We exceed 300*l*., and hope to make it 400*l*." Calculate again, and you will find, that if the example of Taunton, Bristol, and Cheltenham be followed throughout Great Britain, the Jubilee Fund will exceed 250,000*l*., and so it will if every man does his duty. C. S. DUDLEY.

BLACKHEATH, KENT, *Feb.* 1854.—A Jubilee Offering for the Bible Society, by a Member of the Rev. J. Fenn's Congregation, Blackheath Park, through the Divine blessing vouchsafed to the humble effort and the kind co-operation of her friends, near and far distant, chiefly by sixpenny contributions.*

SHREWSBURY, *Dec.* 7, 1853.—On Friday, November 4, two large and influential Meetings were held in Shrewsbury to celebrate the Jubilee of the Bible Society, and were in every way worthy of the interesting occasion, and of the county town of Shropshire. Over the Morning Meeting Viscount Hill presided, and manifested his unabated attachment to the great cause of the Bible Society; and at the Evening Meeting, when the large Music Hall was filled to overflowing, the Chair was occupied by the Rev. Dr. Kennedy, the Head Master of Shrewsbury Grammar School, who, in an able and eloquent address, maintained the great Protestant principles so dear to all who love an open Bible and its world-wide dissemination. Messrs. Miller, Dale, and Vaughan, of Birmingham, attended as a Deputation, and, with H. A. Slaney, Esq., Archdeacon Allen, and other local speakers, delivered deeply-interesting and impressive addresses; and the sum of nearly 80*l*., contributed after the Meetings, bore gratifying testimony to the liberality manifested by those who listened to them.

The Jubilee of the British and Foreign Bible Society will not readily be forgotten in Shrewsbury; and it is hoped that the friends of the Society have received a stimulus, the results of which will be found after many days. G. T. EDWARDS.

BATH, *Oct.* 19, 1853.—At a Public Meeting held in the morning at the Assembly-Rooms, the Rev. S. H. Widdrington, Rector of Walcot, Bath, in the Chair, the following Resolutions were moved and carried unanimously:—

* The sum enclosed amounted to Fifty Guineas.

"That the Divine blessing having manifestly rested on the British and Foreign Bible Society for fifty years, this Meeting desires to avow its thankfulness to Almighty God for thus sanctioning the object and constitution of the Society; and would urge on all its members the duty of earnest and persevering prayer for the outpouring of the Holy Spirit on the seed already so widely sown, and upon the future operations of the Society.

"That this Meeting, delighting to give its public testimony to the character and claims of the Bible as the inspired Book of God, revealing the common salvation, holds it to be the right and privilege of every individual of the human family to possess and read the same."

At a second Public Meeting, held on the same day, in the evening, at the Guildhall, W. T. Blair, Esq., in the Chair, two further Resolutions were moved, and unanimously adopted:—

"That this Meeting, while hailing the success of the British and Foreign Bible Society in its efforts to make known the precious Gospel 'to every creature,' acknowledges the peculiar claim that such an Institution possesses upon the people of the land which gave it birth, on the ground of its extensive operations in behalf of our fellow-countrymen.

"That this Meeting deems the system of Bible Colportage, originated by the British and Foreign Bible Society, to be one of the most valuable means of operation that can be adopted, and therefore well deserving that special provision from the Jubilee Fund assigned to it by the Parent Committee."

These Resolutions were well advocated by the Rev. Hugh Stowell, of Manchester, the Rev. George Smith, of Poplar, and several local friends.

These Meetings had been preceded by a devotional Meeting on the previous Monday, when Christians of various Denominations combined to ask a blessing on the Jubilee occasion, and to praise the Lord for so precious a gift as the Holy Bible.

The Jubilee Contributions at Bath exceed 500*l.*

COLNE, *Jan.* 11, 1854.—On Monday and Tuesday, the 14th and 15th of November, 1853, the Jubilee of the British and Foreign Bible Society was celebrated in Colne and Barrowford by holding two Public Meetings at the former place. In the afternoon a number of friends met to take tea, and afterwards adjourned to the largest room in the town, where a most interesting Meeting was commenced at seven o'clock* by singing and prayer.

W. L. Sagar, Esq., as President of the Colne Auxiliary, occupied the Chair, and, after a short address, called upon Mr. D. C. Wilkinson to read the Report, which showed that the town and neighbourhood had been divided into districts, and the higher and middle classes canvassed by gentlemen; and, in order that nothing might be missed, a number of cards were procured, headed "British and Foreign Bible Society Jubilee Fund." These were given to Sunday-School Teachers and others, who solicited the working-classes. The amount collected by the former was 86*l.* 16*s.* 3*d.*, and by the latter, 26*l.* 3*s.* 5*d.*, which, with a collection after tea, to defray the expenses thereof of 3*l.* 7*s.* 5*d.*, a public Collection at a Meeting of 16*l.* 8*s.* 3*d.*, and the public Collection at Barrowford of 2*l.* 11*s.* 4*d.*, makes, altogether, the sum of 135*l.* 6*s.* 8*d.*, which, after deducting

* The tradespeople of the town having signed a requisition to close their places of business at half past six o'clock.

expenses (of tea and carrying out the movement), of 10*l.* 6*s.* 8*d.*, leaves a balance of 125*l.* as the Jubilee Offering for Colne and neighbourhood, to be appropriated as the General Committee in London shall think proper. After the reading of the Report the Meeting was addressed by T. J. Bourne, Esq., and the Rev. James Bardsley, of Manchester, as the Deputation, and several other gentlemen, who kept the attention and interest of the people to a late hour. Thus closed a Meeting which, for numbers, interest, and importance, has rarely been equalled, and seldom surpassed, in this town. It was estimated that not less than 1200 persons were present, who listened with deep attention to the clear statements made by the several speakers. Before closing this Report there is one thing we must refer to, namely, the cordial union of the choirs belonging to the several places of worship, and also to the hearty and thrilling manner in which they sang the Jubilee Hymn, reminding us of the time when Christians of every name shall unite in heaven to sing the song of Moses and of the Lamb. D. C. WILKINSON.

TROWBRIDGE.—Report of the proceedings of the Jubilee Meetings, held on Thursday, April 21, 1853.

In the morning, at eleven o'clock, Divine Service was held in the Parish Church, when a most appropriate sermon was preached by the Rev. W. C. Magee, B.A., of Bath, from Matt. v. 9, "Blessed are the peacemakers." The collection at the close of the Service amounted to 13*l.* 17*s.* 4*d.*

In the afternoon a Public and United Tea Meeting was held in the National-School Room. The tables were provided for 500 persons, by the Ladies' Association, and their friends of various denominations. Admission to the tea was by ticket, the proceeds of which, amounting to 12*l.* 6*s.*, were entirely devoted to the Jubilee Fund.

In the evening, at seven o'clock, a Public Meeting was held in the same place, the Rev. J. D. Hastings, M.A., Rector of Trowbridge, in the Chair. The engagements of the evening were opened by singing the Jubilee Hymn, composed by Mr. Dudley for the occasion, and devout prayer was offered by the Deputation from the Parent Society, the Rev. D. Cooper, M.A., Incumbent of Trinity St. Philip's, Bristol. The Secretary then read the following note from the Rev. J. M. Longmire, of Wingfield—

"MY DEAR SIR,—Though of late years I have not attended the Meetings of the Bible Society, from my infirmity of deafness, I should have been disposed to attend this Jubilee Meeting, but my state of health, though better for the last few weeks, does not permit me to encounter the fatigue and excitement of a Public Meeting. I will thank you to state this to the Meeting for me. The Jubilee is to me, this year, doubly interesting, as it is also the Jubilee of my own entrance into the sacred ministry. I suppose there will not be probably one person in the Meeting who can say, as I can, that I have been a subscriber and member of the Bible Society for fifty years. I was delighted, in the first year of my ministry, not only with the noble object, but especially with the principle of union of all denominations; and what I adopted from youthful feeling, I now, in the maturity of declining years, equally am delighted with, and trust this day will be an evangelical alliance. I enclose two sovereigns for the Jubilee Fund, and with prayers for the Divine Blessing upon the Meeting,

"I am, dear Sir,

"Yours very truly,

"JOHN MARTYN LONGMIRE,

"Septuagenarian."

"*Rev. T. Mann.*"

The President then called upon the Rev. E. Pizey, B.A., Incumbent of Trinity Church, to move the first Resolution, which was seconded by the Rev. E. R. Talbot, M.A., Wesleyan Minister—

"That this Meeting, regarding the Bible as the supreme standard of religious faith and practice, recognises the imperative duty of all Christians to employ every means for circulating it among all nations."

The President next called upon the Rev. D. Cooper, M.A., to move the second Resolution, which he did in a most effective address on the origin, early history, and subsequent progress of the Society, illustrating his subject with interesting facts and figures. This Resolution was seconded by the Rev. F. H. Wilkinson, M.A., Incumbent of West Ashton—

"That this Meeting welcomes the British and Foreign Bible Society's Year of Jubilee, hailing it as a fitting occasion for commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress."

This Resolution having been adopted by the Meeting, the Rev. W. Barnes, Baptist Minister, moved, and the Rev. J. Webster, Baptist Minister, seconded, in suitable addresses—

"That this Meeting regards the Jubilee Services as a fitting opportunity of urging with renewed earnestness the claims of the British and Foreign Bible Society on the inhabitants of Trowbridge; hoping that the future operations of this Branch may prove more effective than the past."

The Rev. Thomas Mann, Independent Minister, then moved, and the Rev. D. Salmon, Independent Minister, seconded, the fourth Resolution—

"That the thanks of this Meeting be presented to those ladies who have so kindly and liberally provided the tea tables, and assisted on the present occasion."

The Chair was then taken by H. G. G. Ludlow, Esq., and a vote of thanks to the President was moved by Mr. Haden, and seconded by the Rev. M. S. Berry, B.A., Incumbent of Staverton. The Doxology was sung, the Benediction pronounced, and the Meeting separated with the universal feeling of pleasure and gratitude to God for the services of the day. The collection made at the doors amounted to 36*l.* 3*s.* 6*d.*, making the entire proceeds of the day 62*l.* 6*s.* 10*d.*

Some new subscribers offered themselves after the Meeting, and it is greatly to be hoped that these Jubilee services will give an impulse to the Bible Society in this town that will not pass away with the occasion that excited it.

No. III.

JERUSALEM.—A letter has come to hand this afternoon from the Lord Bishop of Jerusalem, who, under date from the Holy City, May 19th, writes thus:—

"On Monday last we had a Bible Meeting in connection with the Jubilee of the British and Foreign Bible Society, when the sum of 6*l.* 4*s.* was collected, to which I wish to add 5*l.* of my own as a donation, and 1*l.* for Bibles and portions of the Bible sold, making together 12*l.* 4*s.*, which please to pay on my account to the Parent Society."

In furtherance of the Bishop's request, I enclose a draft for 12*l*. 4*s*. Please to send me a receipt, which I hope to enclose in my letter to his Lordship on the 24th.

Islington, June 20th, 1853. C. YOUNG.

CONSTANTINOPLE, *July* 15, 1853.—You will doubtless be pleased to receive an account of the first public recognition of the British and Foreign Bible Society in this place. At our Quarterly Conference of local American Missionaries and other clerical brethren last April, it was proposed that we should invite our respective communities to celebrate with us the Jubilee of this Society, which has proved extensively useful in the Turkish Empire, and to whose agency here we are all more or less indebted, both as Pastors and people.

Such a proposal could not fail to be heartily welcomed. A Committee of arrangement was accordingly formed; and a Meeting was convened in Pera, the principal Frank district, on Monday, June 13. The interest of the occasion was greatly enhanced by the presence of some of the American Missionaries from the interior, who had joined the Annual Session of their Members, held this year at the capital.

Lord Stratford de Redcliffe kindly presided for a while in his private capacity, resigning the Chair to Mr. Brown, Chargé d'Affaires of the American Legation. Prayer having been offered, his Lordship introduced the object of the Meeting with a gratifying address.

An able Report, drawn up by the Rev. Alexander Thompson, Scotch Missionary to the Jews, was then read, setting forth those events in our national history which prepared the way for the Society's institution, and giving an epitome of its operations from their commencement until now.

After the adoption of the Report the following Resolutions were passed—

I. Moved by the Rev. Mr. Riggs, American Missionary, and seconded by the Rev. Alexander Thompson—

"That this Meeting thankfully recognises one of the most signal tokens of Divine goodness in the establishment and success of the British and Foreign Bible Society; considering it to be a main instrument, in the hands of God, for replenishing the earth with holiness, happiness, and peace.

II. Moved by the Rev. Mr. Morgan, and seconded by the Rev. Mr. Powers, American Missionaries in the interior—

"That the Agency of the British and Foreign Bible Society, as exerted in Eastern countries, has been a great blessing to tens of thousands, and a great assistance and encouragement to those engaged in preaching the Gospel throughout this empire."

III. Moved by Mr. Sang, British Professor of Mathematics, &c., in the Ottoman service, and seconded by the Rev. Mr. Hamlin, local Member of the American Board—

"That (in the language of Scripture) 'very much land' is yet to be possessed—very much remains to be done—calling for increased efforts and sacrifices on the part of those who acknowledge the Scriptures to be the principal means of social order, and of temporal and spiritual prosperity."

IV. Moved by the Rev. Mr. Schauffler, local Agent for the Jews, and seconded by the Rev. Mr. Bliss, Missionary in the interior, both connected with the American Board—

"That inasmuch as the Scriptures have been introduced among these nations chiefly through the medium of Protestant Christians in England and America, it is the duty of all who have come from thence, and live in this country, professing a belief in the word of God, to adorn their profession by a life of sobriety, industry, and Gospel piety; and thus to recommend the Bible by their walk and conversation."

The remarks of all the speakers were characterised by deep religious feeling as well as ability, and were listened to with evident satisfaction; while the special testimony of the Provincial Missionaries to the efficacy of the cause in their own sphere of work was not only invaluable in itself, but also calculated to strengthen the hearts and hands of our friends at home with the assurance that nowhere does this Society labour "in vain in the Lord."

Notwithstanding the scattered position of our residents (especially during the summer), and the unavoidable absence of many, the attendance was at least as numerous as could have been expected, both of British and American families; and among others who were present was Monsieur de Wildenbruch, Envoy from the King of Prussia.

The thanks of the Meeting having been voted to the President and Vice-President, the proceedings were closed with the Doxology and Benediction: not, however, before it had been unanimously decided that a Bible Association should at once be formed here, in connection with the Parent Society.

As the Secretary of our new Auxiliary, I am deputed to communicate to you the foregoing particulars for the information of your Committee.

HORACE M. BLAKISTON, *Secretary.*

BRUSSELS, *Nov.* 15, 1853.—I have great pleasure in announcing to you the following collections which have been made in favour of the Jubilee Fund,* viz.

	£	s.	d.
For the MILLION TESTAMENTS FOR CHINA—			
In the French Independent Congregation, Brussels, after Sermons by the Rev. E. Panchaud . . . . Fr. 266 . 80—	11	9	6
In the Episcopal Church, Rue Belliard, after Sermons, by the Rev. G. Keogh	12	0	0
In Dr. Malan's Congregation, Geneva, after Sermons by him . . Fr. 160—	9	5	6
For the JUBILEE FUND in general—			
In the Episcopal Congregation, Bonn, after Sermon by the Rev. G. G. Gardiner, British Chaplain	6	3	0
For the JUBILEE FUND, No. 5.—Special Fund for pecuniary aid to persons in the employ of the Society—			
In the English Independent Congregation, Brussels, after Sermons by myself	43	2	6

W. P. TIDDY.

AMSTERDAM, *Nov.* 15, 1853.—It is specially gratifying to me to convey to you the accompanying cheque for 10*l.* sterling in aid of the great work carried on by your Society; and I feel assured that it will be interesting to the Committee to know, that of this sum five-sixths form the contribution of a Dutch village in the neighbourhood of Haarlem, where I have a Monday Service for the benefit of some of my countrymen, who, for the last few years, have been settled in that neighbourhood. On coming down

* The total now remitted being 78*l.* 7*s.*

from the pulpit of the village church of Heemstede, on Sunday, the 6th of November, the respected Pastor of the parish, the Rev. Dr. Beets, just invited to fill a Chair of Theology in the Cape Colony, put into my hands an envelope with the following words in English: "Contribution from a Dutch Village Missionary Association to aid in sending a Million copies of the New Testament in Chinese to that people of millions." The envelope contained a Bank Note of 100 florins. Of the remaining portion of the draft, 10 florins are a contribution from another Dutch village in the province of Guelderland, in which I happened to halt for a few hours last week, and put into my hands by the village Pastor, the Rev. O. H. Heldring, of Hemmen, to furnish 50 additional copies of the New Testament in Chinese; and the remaining 10 florins were transmitted to me a few days after my own Jubilee Meeting by a lady who was not then present, to increase the little thank-offering from Holland which I have already had the pleasure to transmit.

Believe me, Gentlemen, with many prayers that the great Head of the Church may vouchsafe to your Society many continued tokens of His favour,

William Jamieson.

Halifax, Nova Scotia.—A very interesting Meeting, of a devotional character, for the purpose of ushering in the Jubilee Year of the British and Foreign Bible Society, was held in St. Matthew's Church, on Tuesday evening, the 8th of March.

The Rev. Mr. Uniacke commenced the services by giving out Psalm cxvii.—"From all that dwell below the skies," &c.—and offering up a solemn and appropriate prayer. The Rev. Gentleman then read the fifty-fifth chapter of the Prophecies of Isaiah, and gave out another Psalm, which, like the former, was sung by the choir, part of the audience joining, in a manner calculated to make "melody in the hearts" of all present "to the Lord."

The Rev. Mr. Forrester next engaged in prayer, and then delivered an eloquent and soul-stirring address—as appropriate for the occasion as it was powerful for the promotion of its objects; and, listened to as it was by a crowded audience, in almost breathless silence, could not fail to be productive of lasting good to the cause he so ably pleaded.

The address abounded in strong facts, placed in a light highly calculated to reflect with brilliancy the importance and consequent claims of the British and Foreign Bible Society—especially its present position, and the occurrence of its Jubilee at a time so propitious for the interests of Christianity and of the world—upon the mind of every intelligent Christian.

After a brief exordium on the objects of the Meeting, &c., the Rev. Speaker gave a short historical view of the rise and progress of the Society, and enlarged upon its multiplication and distribution of copies of the Sacred Scriptures—its success in the accumulation of its vast resources of *matériel* for carrying on its important operations—its numerous agencies and dépôts scattered over the wide field marked out for its conflicts and achievements—its Auxiliaries and lesser aids enlisted in its service—its only weapon, "the sword of the Lord and of Gideon"—and its final triumph, the triumph of the truth, as predicted by ancient prophecy. Our attention was then directed to the state of the world—its idolatry being dismantled, Islamism wasting away, Judaism confounded, Rationalism and Socialism ashamed, Romanism becoming a prey to its own rapacity, and Protestant Christianity combining a force which will be found irresistible when more closely united and directed by that word which is its only safe guide, its confidence, and the secret of its power.

We were then called to a review of the little we had done, and exhorted to increase our contributions tenfold during this Jubilee Year, as an expression of our regard for the claims of this noble Institution.

Another Psalm was sung, and a comprehensive prayer offered by the Rev. Mr. M'Gregor, and the services concluded most harmoniously by singing the admirable Doxology—"Praise God, from whom all blessings flow," &c., to Luther's "Old Hundredth." The Rev. Mr. Uniacke then pronounced the Benediction, and the audience retired a few minutes after nine o'clock.

It was truly gratifying to the friends of the Bible to see that large Church so well filled by such a respectable assemblage, and the marked attention which was paid to all the proceedings from beginning to end; evincing the hold which the British and Foreign Bible Society has obtained in the affections of the community, and the respect which is paid to the observance of the Jubilee, and, may we not humbly add, the countenance and favour of the Divine Author of that word which alone maketh wise unto salvation.

Sermons also were preached on Sunday, the 13th inst., in the churches of the city generally, for the promotion of this same blessed object, and collections made in aid of the Jubilee Fund, as recommended by the Parent Society.

YARMOUTH, NOVA SCOTIA.—A large and respectable Meeting of the friends of the British and Foreign Bible Society was held in the Kirk on the evening of March 7th, pursuant to the proposition of the Parent Committee. The Meeting was opened by the Rev. G. Christie, who gave out the 19th Psalm, and prayer offered by the Rev. W. Wilson. The Chair was occupied by Benjamin Rogers, Esq., who introduced the subject in a short but appropriate speech, and called upon the Rev. G. Christie to move the first Resolution. The Rev. Gentleman showed that the British and Foreign Bible Society took its rise during the most stirring times of European history. The power of France was then dominant on the Continent, and British influence was threatened by Napoleon with annihilation. Moreover, infidelity was rampant in the minds of vast masses, while thousands of excellent people trembled as to what would be the result of those portentous phenomena that filled both the political and moral horizon. It was then that this Society began, by Almighty God putting into the hearts of a number of individuals a desire to furnish every human being with a copy of the Sacred Scriptures, which would be an antidote to infidelity, by teaching "peace and goodwill towards men." He concluded by moving the first Resolution—

> "That this Meeting considers the origin of the British and Foreign Bible Society in 1804, a period when infidelity was making rapid strides, and was devastating the nations of Europe, as peculiarly providential, the object of the Society being decidedly Catholic, and the tendency of the Bible to unite mankind into one common brotherhood, and teach the nations to learn 'war no more.'"

The Resolution was seconded by Mr. Heman Gardner.

The remaining Resolutions were moved and seconded by the Rev. Mr. Wilson, Dr. Webster, and the Rev. C. Knowles.

ST. JOHN'S, NEW BRUNSWICK, *Nov.* 7, 1853.—The Treasurer of our New-Brunswick Auxiliary Society has just put into my hands a Bill for 244*l.* 2*s.* 9*d.* sterling, the amount we have as yet received in Collections, Contributions, and Donations for the Parent Society's Jubilee Fund, which I now hasten to enclose to you, that it may go by this

evening's mail. We are just going to publish an Appeal on behalf of the noble design of supplying China with one Million New Testaments, signed by our Honourable and very worthy President, and we are not without hopes of receiving some considerable contributions towards that object. It gives us all very great pleasure to see the earnestness which the Jubilee celebrations have thrown into the cause of Bible circulation. The opposition which the upholders of Popery and Tractarianism everywhere show to the universal diffusion of the word of God has tended not a little to rouse the dormant energies of Protestants, as well as to show the dark quarters from which these systems have emanated.

JAMES PATERSON.

TORONTO, *Oct.* 21, 1853.—It is a matter of much rejoicing to our Committee, as well as to the friends of the British and Foreign Bible Society throughout Canada, and calls for gratitude to God, to find that the highly-important objects contemplated in the appropriation of the Jubilee Fund is so appreciated as to elicit such warm and liberal responses; and I feel truly happy in being able to say that Toronto, the queen city of the West, as she is not inappropriately called, has at length assumed her right position in relation to your noble Institution; for not only, at our last Anniversary, did she exhibit the deep interest she felt in the Bible cause, but also, at our recent commemoration of the "Jubilee," she exceeded our most sanguine expectations. The day was truly delightful, and was ushered in by an assemblage of a noble company of some 250 ladies and gentlemen, who partook, in a spirit of amity and peace, of a breakfast laid out in the splendid St. Lawrence Hall of this city. It being the day of Meeting of several Denominations, we were favoured with a large number of Ministers as well as laity, and throughout a truly catholic spirit prevailed. This, as the Committee intended and anticipated, proved a most pleasing and profitable prelude to one of the finest Meetings in the evening which has ever been held in the city, numbering at least 2000 people. The Collection and Donations at the Meeting amounted to the noble sum of 80*l.*, which we hope to augment considerably by Collections in the Churches, and by Sabbath-School children, which we are now endeavouring to enlist.

I am also happy to add that our indefatigable Agent, the Rev. Mr. Taylor, having so well ploughed and harrowed the ground, we are now beginning to reap the fruits of our Circular to the friends and Branches; so that you may, from this source, also anticipate a good sum.

With this I send you some of the Cards, &c., which the Committee had prepared for the Jubilee commemoration.

J. S. HOWARD, *Secretary.*

RIDGMOUNT, MANDEVILLE, JAMAICA, *Dec.* 19, 1853.—We write to you for the purpose of sending our congratulations to the Society on its Jubilee. We bless the God and Father of our Lord Jesus Christ, the Father of mercies, for having enabled the founders of the Society to devise so liberal a thing, for the counsel and aid vouchsafed to its Directors, and the increasing favour and countenance of all good men enjoyed by it during these fifty years, and for the extent to which its operations have been made a blessing to our sin-stricken world; and, corroborative of these expressions, we hereby transmit to you Thirty-one Pounds nine shillings and twopence sterling, as our Jubilee Contribution, raised by Collections in our negro congregations, as follows:—

Bethabara, Moravian	£2	17	8
Bethany ditto	2	10	6
Ebenezer, Presbyterian (China)	4	10	0
Fairfield, Moravian	1	16	0
Mount Olivet, Presbyterian (China)	7	5	0
Nazareth, Moravian	2	0	0
New Broughton, Presbyterian (China)	8	0	0
Ridgmount, London Missionary Society (China)	2	10	0

Whitfield and Davyton stations of the London Missionary Society, and a Baptist congregation at Porus, have not yet made their Collections, but intend doing so.

We think you will feel with us that a Contribution so liberal, compared with their circumstances, from a people who, till so recent a period, were degraded and oppressed, is a most valuable testimony to their sense of the preciousness of the Bible, that it must be held as not only evidencing their conviction that it was the Bible that broke their temporal chains, but as affording a satisfactory ground for the hope that, in the case of not a few of them, it has also broken their spiritual bonds, and introduced them into the glorious liberty of the children of God.

And we pray that the Lord may bless your noble Institution, and make it a blessing in the time to come, even more abundantly than in the time past; and that before it has seen many more Jubilee years the great Jubilee may have come to which its operations tend, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and from the rising of the sun even unto the going down of the same, His name shall be great among the nations, and in every place incense shall be offered unto His name, and a pure offering." J. R. Tomlinson.

Jaffna.—On Wednesday, October 12th, the Jaffna Auxiliary Bible Society held a Meeting in the Court-house, Jaffna, to celebrate the Jubilee of the British and Foreign Bible Society. Many of the Mission assistants from the various Outstations came to Jaffna in order to attend the Meeting, the majority of whom live at a distance of six miles, and others still further. There were also a goodly number of native females present—a pleasing feature—showing both the interest they feel in the great work of Bible distribution, and their having overcome the prejudice which exists against females attending a Meeting in company with their husbands. The European community in Jaffna at the present time being small, few were in attendance, except the families of nearly all the Missionaries in the province. The Burgher population, also, did not muster so largely as was expected and desired. However, our native friends made up the deficiency, and filled the large room where the Meeting was held, and seemed greatly interested in the proceedings.

The Meeting was commenced by the Rev. L. Spaulding, who read the 19th Psalm, and implored the Divine blessing on the Meeting in particular, and the Society's labours in general.

H. Pole, Esq., was then called upon to take the Chair.

A brief statement of the operations of the Jaffna Auxiliary, from the commencement of Bible distribution in the province down to the present time, was then read by the Secretary, from which it appears that there have been three distinct periods of Bible operations in the province. The first extended from 1815 to 1821. During this period the Scriptures were distributed under the superintendence of a Sub-Com-

mittee, acting in conjunction with the Colombo Auxiliary. The second period extended from 1821 to 1835, when a Branch Association existed, and carried on the work with great energy, and opened communications with other Associations, and obtained liberal help from the Bible Society in America and the Parent Institution in England. Still, however, this Branch Association was found insufficient, and this led to the formation of an Auxiliary to the Parent Society in 1835, which has continued to the present time, and marks the third period of Bible distribution in Jaffna.

Since the existence of the Auxiliary in 1835, the sum of 564*l.* 4*s.* has been collected in Jaffna; 1500*l.* have been received from the Parent Society in England, besides 270 reams of paper, and 1274 Bibles and 1800 New Testaments; and by grants to the American Mission and this Auxiliary the sum of 3350*l.* has been received from America, together with 350 Bibles and 700 New Testaments; while, on the other hand, the Auxiliary has printed, on an average, 2,900,000 pages annually.

Thus it will be seen that great and liberal efforts have been made in circulating the word of life amongst this people, the results of which are great and many, as may be seen in the improved condition of the people, and from the fact that upwards of one thousand Hindoos, chiefly from the upper grades of society, have been gathered into the Christian Church.

GRAHAM'S TOWN, *Sept.* 12, 1853.—You were informed, in my former communication, that Sermons were to be preached and collections made in aid of the Jubilee Fund. I have now the pleasure of acquainting you that two Sermons were preached in the Wesleyan Commemoration Chapel; also two Sermons by the Rev. Thomas Boulton, Baptist Minister: the sum collected at both places of worship amounted to the very handsome sum of 25*l.* 7*s.* 9*d.* This amount the Committee have placed in the hands of the Rev. W. Shaw until he receives from the Wesleyan Ministers in the country districts the sums collected in each of their Chapels, when the whole shall be remitted, through the Wesleyan Mission House, London, on behalf of the above-named Fund.

The Annual Public Meeting was held the day following the above Services in Commemoration Chapel, the President in the Chair. Addresses were delivered by several Ministers and friends: the attendance was good, and the amount collected in advance of former years. CHARLES ROSS GOWIE, *Secretary.*

HOBART TOWN, VAN DIEMEN'S LAND—A Public Meeting of the Van Diemen's Land Auxiliary to the Parent Institution was held in the Mechanics' Institute, under the presidency of Sir William Denison, on the 12th of October last. In the statement read by the Rev. F. Miller, briefly glancing at the origin and progress of the Home Institution, an interesting account was given of the Van Diemen's Land Auxiliary.

Resolutions were moved and seconded by the Rev. H. Dowling, H. Hopkins, Esq., Dr. Fry, the Rev. D. H. I. D'Emden, Dr. Officer, the Rev. G. Clarke, the Rev. W. Nicolson, the Rev. Mr. Strongman, J. Hone, Esq., and Dr. Bedford.

The sum of 66*l.* was collected at the doors. The attendance at the Meeting, notwithstanding the unfavourable state of the weather, evinces on the part of the community a lively interest in the welfare of the Society. We trust that, by means of subscriptions and congregational collections, the Committee will have in their power to remit a large contribution to the Jubilee Fund, and that the measures proposed to

effect a more general circulation of the Scriptures in this island will prove eminently successful.

Our heartfelt sympathy with the necessities of our fellow-men should also impel us to action. We must not infer, from the cheering results already realized, that the work is done. A large portion of the human family still remain destitute of this blessed guide to heaven. Let us look upon a dark and dying world, and we shall feel that special efforts are urgently demanded. We find that the Jubilee Fund obtained by the Local Auxiliary will be appropriated (except where contributors may desire otherwise) in sustaining Colporteurs in this colony, and in promoting the circulation of the Bible in China, where teeming millions have yet to be supplied with it. Towards the latter object a "Lover of the Bible" has contributed 50*l*., another friend 100*l*., and several 10*l*. each. Are there not those amongst us who will do likewise? In these prosperous times scanty offerings are unseemly, and large donations but a just recognition of the highest claims. The Auxiliary Society in Victoria proposed to raise 1000*l*. as a Jubilee Offering; and we understand that a larger sum has been collected. What is the amount which ought to be obtained here? If 15,000*l*. can be readily subscribed as a reward for the discovery of a gold-field, will the friends of the Bible Society be content with the Jubilee Fund already realized, or deem a slight increase sufficient? God's testimonies are "more to be desired than gold, yea, than much fine gold." The world repudiates and reverses this estimate, but Christians recognise its accuracy, and are bound to act accordingly.—*Hobart-Town "Church Record."*

No. IV.

COLPORTAGE DURING THE JUBILEE YEAR.

TO THE OFFICERS AND COMMITTEES OF AUXILIARY BIBLE SOCIETIES IN ENGLAND AND WALES.

GENTLEMEN,—I am instructed to submit to your consideration the following RESOLUTIONS on COLPORTAGE, intended to embrace chiefly such *manufacturing*, *mining*, and other districts as have no Bible Associations, or, where such Institutions are in a languid and inefficient state. The Committee of the Parent Society will be happy to secure your valuable co-operation in carrying out this part of their contemplated JUBILEE operations.

I remain, your's respectfully,

T. PHILLIPS, *Jubilee Secretary.*

BIBLE SOCIETY'S HOUSE,
10 EARL STREET, BLACKFRIARS,
London, May 10, 1853.

Resolutions.

I. That such a sum of money as may be deemed (by the Parent Committee) necessary and expedient from the Jubilee Fund, be placed at the disposal of the Committee of any County Society, or Auxiliary Committee in any county, or such other parties as this Committee may approve of, for the purpose of Colportage, during the Jubilee Year.

II. That a *Circular* be addressed to the principal Societies in England and Wales,

intimating the willingness of the Parent Committee, as far as practicable, to bear the expense of the proposed effort, for the wider diffusion of the Sacred Scriptures among our own population.

III. That on receiving the application of any Committee for pecuniary aid, for the above purpose, the communication shall be referred to the Agent of the district; or, in the case of counties not included in a district, to the Superintendent of such detached county or counties, with a request that he would report on the claims and circumstances of the places for which such applications are made.

IV. That the Agent of the district, or Superintendent of any detached county, if requested by the Parent Committee, shall visit the places so applying, with a view to arrange, in conjunction with the local Committees, all the necessary details for carrying out the proposed measure; such as

> The selection of Colporteurs—the special instructions under which they are to act—the supply of Scriptures—the rate of remuneration—the extent of country to be visited—the duration of the effort—the mode of keeping accounts—and all other matters of importance to the well-working of the scheme.

V Should there be no application for aid in behalf of any county, or portion of a county, the Agent of the district shall submit to the Parent Committee such measures as he may think best calculated to promote the circulation of the Scriptures, by means of Colportage, in such localities.

VI That the Agent of the district, and all other parties entrusted with Grants, shall present to the Parent Committee, at the close of the year, a Report on the subject of Colportage, and shall hold themselves responsible, as far as practicable, for the due appropriation of the sums placed at their disposal.

VII. That a code of general Instructions for the guidance of Colporteurs, at home, be prepared and printed; and, that all who are employed in connection with this Society, to colport the Scriptures, shall be required to adhere closely to such instructions.

N.B. Colporteurs of Bibles must be supplied with Hawkers' Licences, which are charged 4*l*., and taken out in the beginning of August.

No. V.

BIBLE COLPORTAGE.

INSTRUCTIONS to ______________________________
a Colporteur, or Licensed Hawker of Bibles and Testaments, acting under the superintendence of______________________________

I. You will bear in mind that the object contemplated in your appointment is, the widest possible diffusion of the Sacred Volume, by SALE only, in the district assigned to you; and that for this purpose you will be required to devote all your time (the Lord's-day excepted), unless it be otherwise arranged.

II. You will be furnished with "*Specimens*" of Bibles and Testaments published by the Society, besides those with which you will be ordinarily supplied; and should you meet any persons desirous of possessing copies of such editions, you will, as far as

practicable, supply such demands. As the Books are sold at "*Cost Prices*," and, in some instances, considerably below the cost, you are not authorised to deliver any Book until the price has been paid. You will request attention to the "*List of Prices*" and "*Specimens of the Types*," for the purpose of showing that your operations are not mercantile, but purely disinterested and benevolent.

III. You may be occasionally told that Bibles and Testaments may be bought elsewhere at cheaper prices; but in this, and all similar cases, you are enjoined to avoid all controversy, and to abstain from speaking unkindly of any other Society. You may, when necessary, say, that the only copies you sell are those of the "*Authorised Version*," printed by the authorised Printers, for the British and Foreign Bible Society. You may, when needful, further explain, that any variation in price may arise from a difference in the quality of the paper, printing, or binding, but certainly not in the actual value of the book.

IV. Should you meet with persons willing to become Collectors, or Free Subscribers, to any amount, to existing Bible Societies, you will insert the names of such persons in your journal; and, when labouring in localities where no Societies are organised, you will endeavour to ascertain whether an Association may be formed. You will be furnished with some printed papers, containing a brief notice of the Society's object, constitution, and operations, both at home and abroad, which you may distribute as opportunities offer.

V. Should you meet with persons unable to pay the price of a Bible at once, and yet desirous to possess a copy, you will take their names and addresses, and hand the same to the Secretary of the Auxiliary, Branch, or Bible Association of the district in which you are labouring, if there be any; but in cases where no such Society exists, you will endeavour to find out a suitable individual in the locality willing to receive payments, by weekly instalments, from such Bible Subscribers.

VI. You will be ready at all times to show your "Licence," and a copy of your "Instructions," to those who are authorised to demand a view of them, as well as to other persons, who may request, in a proper manner, to see them.

VII. You will be furnished with a *Journal*, in which you are to enter, daily, the particular locality in which you have laboured, the number of houses visited, the number of Bibles and Testaments sold, and any circumstances of interest connected with your immediate duties. This *Journal* you will present weekly, or as often as may be required, to the parties appointed to direct and superintend your labours, who will give you any further instructions that may be found necessary for your information and guidance.

VIII. Finally, you are requested always to remember the *singleness* of the Society's object. You will use your best efforts to induce those who are careless and indifferent to furnish themselves with copies of the Holy Scriptures; your work, however, as Colporteur, is simply to circulate the Bible, and not to interpret it. You are not employed to distribute Tracts, or any other papers but those connected with, and authorised by, the Bible Society. It is earnestly hoped that you may be enabled to "adorn the doctrine of God our Saviour in all things;" that you will be preserved from giving any "occasion of offence:" and that, in "simplicity and godly sincerity," you will pursue steadily the work which is entrusted to you.

No. VI.

Hibernian Bible Society, 10 Upper Sackville Street, Dublin, *Oct.* 27, 1853.—Dear Sir—I am directed by the Committee of this Society to request your promptly assembling your Committee, and submitting for their earnest consideration the following very important matters.

This being the Jubilee year of the British and Foreign Bible Society, it is the anxious wish of that honoured Institution to appropriate a large share of the "Jubilee Fund" to Ireland. The Committee of this Society have been requested to take upon themselves the allocation of all copies of the Scriptures, to be granted for this country.

It is proposed that all Public, Charitable, and Benevolent Institutions—such as Hospitals, Prisons, Police, Water Guard Stations, Poor Houses, and Week-day Schools—should be supplied with Bibles, Testaments, and Portions. To these, and such as these, your attention is particularly requested. Still, the object that the Committee of the British and Foreign Bible Society has chiefly in view is that of an energetic and wide-spread system of Colportage distribution throughout our land, and this Committee will thankfully receive any suggestions by which that department of our work may be extended.

* * * *

There is money and there are books placed at our disposal; and our whole anxiety is to have both employed in the most effective manner, with a liberal, and yet a discriminating hand.

Emigrants present a wide field. Have you any suggestions to offer regarding them?

Again requesting your early attention to the foregoing, and the opinion of your Committee thereupon,

I remain, dear Sir.

Yours faithfully,

And. Crawford, *Assistant Secretary.*

No. VII.

Montreal, *Oct.* 31, 1853.—Allow me to hand you two Bills of Exchange, together amounting to 170*l.* 9*s.* 1*d.* sterling, for which 208*l.* 6*s.* 8*d.* currency have been paid. This sum has been spontaneously subscribed by members of my congregation for the purpose of placing 10,000 copies of the New Testament, in the Chinese language, among that number of families in that empire. The Letter of our excellent and venerable friend, Mr. James, of Birmingham, inserted in the "British Banner," was the instrument in awakening us to this effort. It reached us just before the day for the Sermons in connection with your Jubilee celebration. We collected for the Jubilee Fund, to be remitted, with other Collections, through our Auxiliary here; but we made the effort to send 10,000 New Testaments to China a congregational one. Our friends have collected for perhaps 300 copies from members of other congregations; but, at the rate of 4*d.* sterling each, the enclosed bills will pay for 10,227. Our friends subscribed for so many copies at 5*d.* currency each, which is more than 4*d.* sterling. I will send you the list of Subscribers by some future mail. You will find that *families* have acted in the matter, and that our Sabbath School has done well.

I feel grateful as the Pastor of this flock for seventeen years, that, though none of them are wealthy, they have often proved themselves liberal donors to good evangelical objects, and that on this occasion, without Meetings, or arrangements, or noise, by merely affording the opportunity, they have done thus for China. Last evening we had a large Prayer Meeting—the money having been made up—to supplicate the Divine blessing on this effort, and with all these copies of His holy word scattered among 10,000 Chinese families. I suppose that Mr. James's proposal for a Million has been already accomplished. HENRY WILKES.

EDINBURGH, *Nov.* 17, 1853.—I subjoin a copy of part of a letter recently received from a dear Christian friend in Russia, which you will read with some interest.

I wish to present 100*l.* to the British and Foreign Bible Society in aid of printing the One Million Chinese Testaments. I leave you to act as you may feel best for the cause, as regards giving up my name. My own feelings are in favour of merely giving initials, W. C. G.; but if you think that any good may result from giving up the name in full, then do so. It is a small thank-offering from one who has received much from the goodness of God. In my most sanguine anticipations I never expected to see the day when a Million Chinese Testaments would be needed; and now this may only be the forerunner of many millions more. * * * Idolatry seems to be falling: soon may it fall and be forgotten! and then may our blessed Saviour be all in all! May the Jews be converted, and may prophetic visions become blessed realities!

W. SWAN.

EDINBURGH, *Dec.* 22, 1853.—When the noble proposal of your Society in regard to the Chinese New Testament came to our knowledge, it occurred to us that it had special claims on the tea-trade, to which we belong. We accordingly started a subscription for the purpose among the *wholesale and retail Tea-dealers of Edinburgh, Leith, and vicinity.*

We are happy to say it was cordially responded to; and although several were subscribing to the same fund by other channels, they at once acknowledged the claim on them in that capacity, and gave additional subscriptions. We mention this in the hope that, being made public through your instrumentality, the example may be followed in other quarters.

To get the money transmitted free of cost was a matter of consideration with us: sending it by the ordinary mode through a Bank would cost as much as would furnish thirty Testaments; and to allow thirty grains of precious seed to perish is not to be thought of, more especially as we have the good example of one of our Scotch farmers, who, some years ago, procured thirty grains of wheat that had been found in the cerement of an Egyptian mummy, where it had lain for thousands of years, and having planted it, it now not only covers a great field, but is also transplanted into other lands. Being sensible of the much greater value of the gospel, which has been deposited with this nation for so long a period, and of the incalculable good these thirty copies might do if also transplanted, we determined on preserving them; and having set about it, we soon found two parties, either of whom could pay the money in London without expense.

Enclosed we beg to hand an order in your favour for 171*l.* 3*s.* 6*d.* on the London and Westminster Bank. We will thank you to acknowledge it as "10,270 copies from the wholesale and retail Tea-dealers of Edinburgh, Leith, and vicinity."

We hope to have a remittance to make shortly from Tea-dealers in Dundee, and also from Perth, where we requested friends to collect for the same fund.

JOHN SIMPSON.
DAVID M'LAREN.

EDINBURGH, 6 MINTO STREET, *April* 12, 1854.—I now enclose the Subscription Lists, the proceeds of which I have already sent you, and the reception of which you have acknowledged.

You ask me to give a history of the origin and progress of the Contribution. This story is a short one, and easily told. One Saturday evening, after my preparations for the following Sabbath were completed, I happened to take up the "Christian Times." It contained Mr. James's Letter on the subject of the Million of Testaments for China. I read—as I read on the fire burned—and ere I got to the end of that Letter my spirit was all on fire. I threw down the paper, and without a moment's pause or consideration of the consequences, penned the first Letter which appeared in the "Scottish Press." It arrested attention. I was requested to call a Meeting of Sabbath School Teachers in Edinburgh: this Meeting was held. I explained its object, and was requested to draw up an Address to the Sabbath School Teachers generally. That Address—a copy of which I sent you—was sent to all the Ministers in connection with our Church. The effect was most gratifying. Almost every Minister announced the project either to his Congregation or Sabbath School; and the result is in your treasury. I cannot convey to you any adequate idea of the interest which this matter has excited. I have a box completely filled with letters which were sent along with the remittances, in all of which, and in every variety of language, expression is given to the zeal and alacrity of Subscribers, and of gratitude to myself for bringing the matter before them. Were these letters published they would form a most interesting Appendix to the volume. Day after day dozens of letters came, containing Drafts and Post-Office Orders, till I began to wonder whereto the matter was to grow. My own labour in answering these letters was not small, but it was delightful labour. My wife kept one book and I kept another, She marked the *sums*, and I marked the *number* of Testaments which these sums represented; and thus the one was a check upon the other. If it be possible, I would wish the book containing our list preserved, and returned to me, as I would like to retain it as a memorial. I could easily add to these details, but these are sufficient. Only this must not be omitted. It is not quite correct to say that all the Contributions are from the *United Presbyterian Church*. Some Free Church Sabbath Schools contributed also as the lists will show. But these are comparatively few, and small: the great amount is from our Church.

I am, dear Sir,
Your's very truly,
GEORGE JOHNSTON.

BRISTOL.—Will you permit me to communicate to you a circumstance of some interest, and which may prove useful as an example to be followed in other places?

Two Sundays ago I mentioned from my pulpit the noble project of sending One Million copies of the New Testament to China. This notice has been liberally responded to by my congregation. But the circumstance which has caused me peculiar pleasure, and which I take the liberty of communicating to you, is this, that several boys of my congregation have voluntarily come forward, without my suggestion, and dedicated

the money which they had saved for purchasing fireworks to be used on the 5th of November to the blessed work of sending the word of God to China; and from one School alone I have had the gratification of receiving five guineas for this holy work, which otherwise would have been expended in fireworks.

How much deeper would be the Protestant feeling throughout our country if it were directed in this channel, rather than in the useless expenditure of gunpowder!

J. B. Clifford.

ADDENDA.

SINCE the date of the preceding Report, the Committee have embraced the various opportunities, which presented themselves, for the furtherance of the Jubilee objects, and of which a very brief notice will now be furnished.

Seventeen additional grants, amounting to 780*l.*, have been made to Auxiliary Societies, at home, for the purposes of COLPORTAGE. This supplementary mode of circulating the Scriptures has been adopted in about thirty different counties, and the grants voted to carry on this work amount to 2705*l.*

Various HOSPITALS, INFIRMARIES, UNIONS, and SCHOOLS have received supplies of the Scriptures, for permanent use within those establishments, amounting to nearly 800 copies.

Another grant has been made to the Southampton Auxiliary Committee for distribution amongst EMIGRANTS.

The HIBERNIAN BIBLE SOCIETY, has received an additional grant of 2500 Bibles and 4000 Testaments, for distribution in Ireland, making a total of 47,500 copies granted from the Jubilee Fund, to that excellent Institution.

The Rev. Dr. Pinkerton, has received a further grant of 3000 German Bibles, and 5600 German Testaments, for the Hospitals, Prisons, &c., within his immediate district.

A grant of 400 Norwegian New Testaments, has been voted to the Agency at Christiania for distribution amongst the Students of the University there, on the recommendation of Mr. Knolleke, the Assistant Foreign Secretary, who has recently visited Norway.

The Committee of the Bible Society recently formed at BÂSLE, for the circulation of the Scriptures without the Apocrypha, have received a grant of 200*l.*, to assist them in their efforts to distribute the Scriptures amongst Emigrants, Railway Labourers, &c.

The anxious attention of the Committee has been directed to INDIA, and, in addition to the Jubilee grants specified in the preceding Report, they have made the following:

To the CALCUTTA Auxiliary, towards the expense of circulating the Scriptures throughout the Presidency, 500*l.*

To the COLOMBO Auxiliary, 220 reams of paper for an edition of 5000 copies of the Singhalese New Testament.

To the MADRAS Auxiliary, 5000 Jubilee Bibles—in value, 507*l.* 12*s.* 6*d.*

To the AGRA Auxiliary, a money grant of 150*l.* towards the employment of four Colporteurs for two years.

The Rev. Philip Kent, who left Liverpool on the 1st of April last, on a special Mission to the BRITISH PROVINCES of NORTH AMERICA, has safely returned, after an absence of seven months, during which he appeared at the Anniversary of the American Bible Society, as the representative of the British and Foreign Bible Society, attended sixty-eight Public Meetings, and preached on forty-nine different occasions. These important labours were spread over Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, and Cape Breton Island. He was everywhere greeted with the most cordial welcome; and whatever special result may arise from this visit, when his suggestions are practically carried out, there is every reason to believe, that a powerful impetus has been given to the great work of Bible distribution in the influential colonies which he has visited.

The Deputation to AUSTRALIA, consisting of the Rev. M. H. Becher and Thomas Charles, Esq., are now on their voyage, and the Committee hope soon to hear of their safe arrival at Sydney, where they are to commence the work which has been entrusted to them.

A very considerable amount of the Jubilee Fund remains to be expended, and the deliberations of the Committee are more especially directed to the following objects;—the extension of Colportage at home, and the appointment of suitable Visitors to the East Indies, the West-India Islands, and South America, with the view of opening up fresh channels for the wider distribution of the holy Scriptures in those extensive and populous regions.

10 EARL STREET, BLACKFRIARS, LONDON,
Dec. 23, 1854.

DONATIONS OF TEN GUINEAS AND UPWARDS TO

THE JUBILEE FUND,

PAID DIRECT TO THE PARENT SOCIETY, UP TO JUNE 30, 1854.

HER MAJESTY THE QUEEN . .	£100	0	0
A. B.	20	0	0
Acland, Sir T. D. Bart., M.P. .	25	0	0
A Few Biblical Friends in Devonshire	25	0	0
A Friend, per Rev. W. R. Molesworth	30	0	0
A Friend to the Bible Society .	1000	0	0
A Friend, per Rev. J. Skinner .	30	0	0
A. J. W.	20	0	0
A Lay Member of the Church of England	1000	0	0
Alcock, Mr. & Mrs., Gisburne park,	50	0	0
Alexander, J. W. Esq.	10	10	0
Allan, T. R. Esq.	10	10	0
A Memorial of P. J.	30	0	0
An Abstainer from Alcoholic Beverages, ...	20	0	0
Anonymous, per Williams & Co.	100	0	0
Anonymous	20	0	0
Articles by J. S.	30	0	0
Bach, Adolphus, Esq., Duke st. .	10	10	0
Bagnall, Messrs. John and Sons .	250	0	0
Baldwin, Rev. J., M.A.	10	10	0
Barclay, J. G. Esq.	100	0	0
Barlow, Capt., R.N.	50	0	0
Barrett, E.W., Esq.	25	0	0
Barrett, Jonathan, Esq., Croydon,	70	0	0
Barrett, Richard, Esq., ditto .	40	0	0
Batten, Mrs., Westbourne street,	10	10	0
Beaumont, Mrs. Rebecca . . .	15	0	0
Beldam, Joseph, Esq.	50	0	0
Benson, Robert, Esq., Bayswater,	50	0	0
Benson, Mrs. R.	20	0	0
Bevan, R. Esq., Brighton . . .	10	10	0
Bevan, R. C. L. Esq.	400	0	0
Bickersteth, Rev. Mr. and Mrs. .	10	10	0
Bird, Mrs., per C. S. Dudley, Esq.	50	0	0
Blackden, Mrs. H., Norfolk cres.	20	0	0
Blair, Mrs., Dundee	50	0	0
Bockett, John, Esq., Clapham .	500	0	0
Bowden, R. C. Esq., ditto . . .	105	0	0
Bowden, Mrs., ditto	50	0	0
Braithwaite, Isaac, Esq. . . .	50	0	0
Brewin, Ambrose, Esq., Tiverton,	50	0	0
Browne, G. B. Esq., Halifax . .	50	0	0
Browne, Rev. George, Tunb. Wells,	20	0	0
Buxton, Sir E. N., Bart. . . .	250	0	0
Buxton, T. F. Esq.	200	0	0
Canterbury, Archbishop of . . .	100	0	0
Carlisle, Earl of	100	0	0
Carne, J. Esq., Penzance . . .	50	0	0
Charles, R. Esq., Lower Clapton,	10	10	0
Cholmondeley, Marquis of . . .	100	0	0
Cholmondeley, Lord Henry . .	25	0	0
Cobb, Rev. J. F., Spratton . .	50	0	0
Carried forward . .	5474	0	0

Brought forward . .	5474	0	0
Coombs, T. M. Esq.	50	0	0
Curling, William, Esq.	25	0	0
Dalton, Rev. J. E., Segrave . .	50	0	0
Dalton, Mrs., ditto	50	0	0
Dickinson, Messrs. John, and Co.	200	0	0
Dickinson, W. Esq.	10	10	0
Dixon, Rev. A., Higham Ferrars,	20	0	0
Duncan, P. B. Esq., Bath . . .	50	0	0
Elliott, J. S. Esq.	21	0	0
Ellis, W. R. Esq., Carlton Villas,	10	10	0
Ellis, Mr. & Mrs. S., Up. Clapton,	10	10	0
Evans, Mr. Roger, Menai Bridge,	10	10	0
Eyre and Spottiswoode, Messrs. .	50	0	0
Fairman, W. G. Esq.	10	10	0
Farish, James, Esq., Carlisle . .	52	10	0
Farish, Mrs., ditto	10	10	0
Farmer, Thomas, Esq.	1105	0	0
Fawkes, F. H. Esq., Farnley Hall,	20	0	0
Finch, John, Esq., Tunb. Wells .	100	0	0
Firth, Thomas, Esq., Huddersfield,	20	0	0
Fishmongers' Company . . .	105	0	0
Flanders, William, Esq. . . .	10	10	0
Forster, Robert, Esq., Tottenham,	20	0	0
Foster, Joseph T. Esq., Stamford hill	25	0	0
Foster, James, Esq., Old Broad-st.	1000	0	0
Foulkes, John, Esq., Newtown .	100	0	0
Fowler, Mrs. Thomas, Tottenham,	50	0	0
Fowler, Miss Rachael, Melksham,	20	0	0
Fowler, R. N. Esq.	200	0	0
Gardner and Sons, Messrs. . .	10	10	0
Garling, D. B. Esq., Antigua .	50	0	0
Garner, F. H. Esq., Barnstaple,	10	10	0
Gascoyne, W. Esq., Bapchild . .	15	0	0
Gay, George, Esq., Bedwell park,	50	0	0
Gay, Mrs., ditto	50	0	0
Gell, Rev. R., Kirk Ireton, Wirksworth	10	10	0
G. J. B. S.	100	0	0
Glyn, George Carr, Esq., M.P. .	50	0	0
Glyn, George Grenfell, Esq. . .	50	0	0
Glyn, Rev. C. J., Witchampton .	50	0	0
Glyn, Sir R. P., Bart.	50	0	0
Grace, H. Esq., Stockwell . . .	10	10	0
Graham, Mr. Thomas, Chelsea .	10	10	0
Graham, T. H. Esq., Edmond Castle	20	0	0
Graham, Mrs., ditto	20	0	0
Gregory, Henry, Esq., Camberwell,	20	0	0
Griffith, Miss Theresa, Wrexham,	50	0	0
Grissell, Henry, Esq., Clapton .	10	10	0
Gurney, H. G. Esq.	100	0	0
Gurney, Russell, Esq., Russell sq.	10	10	0
Gurney, S. jun., Esq., Lombard st.	100	0	0
Gurney, W. B. Esq., Denmark hill,	50	0	0
Carried forward . .	9779	10	0

Brought forward . .	9779	10	0
Hancocks, W. Esq., Kidderminster	50	0	0
Hankey, S. A. Esq., Sydenham .	50	0	0
Hankey, W. A. Esq., Hyde park,	50	0	0
Harrison, Mrs. Wroxton, Banbury,	100	0	0
Hart, G. B. Esq.	100	0	0
Head, G. H. Esq., Carlisle . . .	1000	0	0
Heathcote, J.E. Esq., Grenville st.	21	0	0
Henderson, John, Esq., Park . .	1000	0	0
Hewitt, Rev. A., Heidelberg . .	10	10	0
Hilhouse, C. Esq., Finsbury place,	10	10	0
Hilhouse, R. Esq., Herne hill .	10	10	0
Hindle, Rev. J., Higham, Kent .	14	10	0
Hitchcock, George, Esq. . . .	100	0	0
Hope, Vice-Admiral, C.B. . . .	100	0	0
Hyslop, Lieut.-Colonel	30	0	0
Ivory, John, Esq., Ryde . . .	50	0	0
Jones, Sir Willoughby	20	0	0
Kemble, Edward, Esq., Camberwell,	100	0	0
Kemble, Henry, Esq., ditto . .	100	0	0
Kemp, S. Esq., Canonbury square,	10	10	0
Kinnaird, Hon. A.	100	0	0
Kuck, John, Esq.	25	0	0
Labouchere, J. Esq.	25	0	0
Landon, Mrs., Bath	100	0	0
Lees, Miss, Whiston, near Prescot,	50	0	0
Longueville, T. L. Esq., Oswestry,	100	0	0
Lonsdale, Mr. R., Macclesfield .	50	0	0
Lycett, T. Esq., per T. Farmer, Esq.	10	10	0
Macdonald, Lady	50	0	0
Mallalieu, Messrs. W. and H . .	50	0	0
Marten, George, Esq., Mincing lane	50	0	0
Marten, Thomas, and Hollams, Messrs.	21	0	0
Matheson, W. Esq., Pictou . .	40	0	0
Meller, Rev. T. W., Woodbridge,	25	0	0
Meller, Mrs., Denmark hill . .	10	10	0
M. E. T., by Rev. T. R. Redwar,	100	0	0
Mills, Thomas, Esq., M.P. . . .	500	0	0
Mills, J. R. Esq.	500	0	0
M. M.	50	0	0
Molesworth, Rev. W. R., Dunmanway	20	0	0
Moore, Joseph, Esq.	10	10	0
Moravian Missionary Society . .	100	0	0
Morley, Arthur, Esq., Nottingham,	50	0	0
Mullings, Mr. R., Stratton . .	10	10	0
Orton, J. S. Esq., St. John's Wood,	50	0	0
Parry, Miss, Great George street,	25	0	0
Parry, Miss S., ditto	25	0	0
Payne, J. R. Esq., Ordnance Office	10	10	0
Paynter, John, Esq., Denmark hill,	100	0	0
P. G.	50	0	0
Peabody, G. Esq.	25	0	0
Pearson, Rev. H. N., D.D. . . .	25	0	0
Peek, W. Esq., Balham Rise . .	50	0	0
Peek, W. jun., Esq., Clapham . .	10	10	0
Piffard, Miss	20	0	0
Portal, Miss, Mortimer street . .	100	0	0
Prance, Robert, Esq., Hampstead,	100	0	0
Radley, John, Esq., Denmark hill,	100	0	0
Carried forward	15,446	0	0

Brought forward . .	15,446	0	0
Raikes, H. Esq., Chester . . .	50	0	0
Rhodes, C. H. Esq., Denmark hill,	10	10	0
Richards, W. Esq., Tottenham .	10	10	0
Robarts, Henry, Esq.	50	0	0
Robarts, the Misses, Barnet . .	50	0	0
Roberts, Charles, Esq.	50	0	0
Roberts, Henry, Esq.	21	0	0
Salt, Titus, Esq., Bradford . . .	100	0	0
Satow, H. D. C. Esq.	10	10	0
Saunders, R. Esq.	50	0	0
Shaftesbury, Earl of	100	0	0
Shann, Rev. T., Hampsthwaite, Yorkshire	21	0	0
Shaw, Lady, Kensington . . .	50	0	0
Shippery, W. Esq., Worthing .	60	0	0
Simpson, Rev. J., Horstead Rectory	20	0	0
Smedley, J. Esq., Lea Mills . .	21	0	0
Smith, Eusebius, Esq., Camomile street	50	0	0
Smith, Jason, Esq., Reading, per T. Sanger, Esq.	26	5	0
Smith, Seth, Esq.	21	0	0
Smith, Mrs., Camberwell . . .	10	10	0
Symes, John Coles, Esq., Montagu square	25	0	0
Taylor, Jas. Esq., Todmorden hall,	30	0	0
Teignmouth, Right Hon. Lord .	10	10	0
Thank-offering	50	0	0
Thank-offering for Special Mercies	25	0	0
Thompson, Mr. Serjeant . . .	100	0	0
Thornton, H. S. Esq.	100	0	0
Thornton, John, Esq.	25	0	0
Tollemache, Hon. Frederick . .	10	10	0
Truman, Hanbury, Buxton, and Co., Messrs.	250	0	0
Vanner, J. Esq., Spittal square .	25	0	0
Vaughan, H. Esq., Cumberland terrace	100	0	0
Wall, Rev. M. S., Torquay . . .	35	0	0
Ware, Martin. Esq., Russell sq. .	10	10	0
Ware, Rev. James	20	0	0
Ware, C. T. Esq., Russell square,	10	10	0
Watkins, Rev. H. G., Potter's bar,	25	0	0
Waugh, George, Esq., Regent st.	50	0	0
W. A.	50	0	0
W. R.	21	0	0
Wilkinson, R. Esq., Regent's pk.	50	0	0
Williams, Ralph, Esq.	30	0	0
Williams, Deacon, & Co., Messrs.	100	0	0
Wilson, Joshua, Esq., Brighton .	100	0	0
Wilson, Mrs. Broadley, Clapham,	100	0	0
Wilson, W. Esq., Rathmines, Dublin	100	0	0
Winchester, Bishop of	100	0	0
Wortley, Mr. and Mrs., Sekford street	10	10	0
Wright, C. J. Esq., Islington . .	10	10	0
Wright, Mrs. C. J., ditto . . .	10	10	0
Yewdall, J. Esq., Rawden . . .	20	0	0
	£17,832	15	0

CONTRIBUTIONS

TO THE

JUBILEE FUND

FROM AUXILIARY SOCIETIES, &c.

RECEIVED UP TO JUNE 30, 1854.

ENGLAND.

	£	s.	d.	£	s.	d.
Bedfordshire:						
County Society	231	8	7			
Dunstable	50	0	0			
Luton	11	1	0			
Turvey	1	16	6			
Wymington	1	19	8			
				296	5	9
Berkshire:						
Abingdon	10	7	7			
Cookham	47	8	0			
Faringdon	24	19	10			
Hungerford	25	15	8			
Maidenhead	6	2	0			
Newbury	41	8	4			
Reading	220	12	5			
Shalborne	1	18	2			
Wallingford	52	1	8			
Windsor and Eton	41	8	4			
				472	2	0
Buckinghamshire:						
Brill	0	16	3			
Buckingham	2	0	0			
Chesham	12	9	8			
Emberton	1	2	6			
Great Missenden	60	5	4			
Hulcott	1	10	2			
Stoney Stratford	3	17	6			
Waddesdon	0	11	2			
Wendover	7	2	4			
Winslow	9	2	7			
Wycombe	31	5	0			
				130	2	6
Cambridgeshire:						
Cambridge	367	13	2			
Chatteris	9	2	8			
Ely, City of	3	10	8			
Ely, Isle of	34	0	0			
Guilden Mordon	1	5	9			
Melbourne	10	6	10			
Wisbeach	1	12	0			
				427	11	1
Carried forward				£1326	1	4

	£	s.	d.	£	s.	d.
Brought forward				1326	1	
Cheshire:						
Chester	320	0	0			
Congleton	14	10	0			
Frodsham	5	2	6			
Handley	3	12	0			
Macclesfield	510	10	8			
Middlewich	8	0	0			
Nantwich	75	19	2			
Stockport	190	0	0			
Tintwistle	12	10	0			
				1140	4	4
Cornwall:						
County Society	520	18	5			
Launceston	13	18	0			
Minster, &c.	1	5	8			
St. Austell	4	0	0			
St. Columb	2	6	0			
				542	8	1
Cumberland:						
County Society	258	19	4			
Brampton	1	5	0			
Cockermouth	22	18	7			
Houghton	16	7	3			
Keswick	31	11	6			
Penrith	73	0	6			
Skelton	2	10	0			
Stetmurthy	1	4	1			
Whitehaven	16	16	1			
Workington	2	10	0			
				427	2	4
Derbyshire:						
County Society	493	10	3			
Ashbourne	93	14	0			
Bakewell	10	6	4			
Chapel-en-le-Frith	1	1	0			
Chesterfield	45	13	3			
Cromford	13	0	0			
Carried forward	657	4	10	3435	16	1

	£	s.	d.	£	s.	d.
Brought forward	657	4	10	3435	16	1
Ockbrook	25	5	7			
Spondon	32	19	7			
Stapenhill	17	7	9			
Tanseley	20	16	3			
Walton-on-Trent	13	9	2			
				767	3	2
Devonshire:						
County Society	386	0	1			
Axminster	10	5	6			
Barnstaple	29	16	0			
Dartmouth	3	0	0			
Devonport and Stonehouse	43	0	0			
Ilfracombe	9	0	10			
Okehampton	1	1	6			
Plymouth	104	12	0			
Shebbear	71	10	3			
South Molton	10	17	2			
Tavistock	13	10	6			
Teignmouth	50	0	5			
Tiverton	16	10	11			
Torquay	64	14	2			
Torrington	2	7	6			
				816	6	10
Dorsetshire:						
Blandford	44	5	7			
Bournemouth	16	18	6			
Bridport	3	0	7			
Camborne	8	11	6			
Cerne	22	9	0			
Dorchester	88	3	6			
Fontmel Magna	7	13	0			
Lyme & Charmouth	2	13	8			
Milborne Port	39	18	5			
Poole	17	2	4			
Shaftesbury	24	19	5			
Sherborne	17	11	3			
Stanbridge	19	4	10			
Wareham	4	2	0			
Weymouth	57	13	0			
Wimborne	76	8	3			
Witchampton	60	9	2			
				511	4	0
Durham:						
Darlington	440	8	7			
Durham, City of	170	16	0			
Gateshead	29	13	7			
Hartlepool	8	19	8			
Houghton	5	0	0			
Northallerton	24	9	4			
South Shields	16	5	8			
Stockton	101	19	7			
Sunderland	171	9	11			
				969	2	4
Essex:						
Canfield, Great	2	4	0			
Canfield, Little	5	12	9			
Chelmsford	12	5	1			
Colchester	300	0	0			
Dunmow	2	5	0			
Carried forward	322	6	10	6499	12	5

	£	s.	d.	£	s.	d.
Brought forward	322	6	10	6499	12	5
Ongar	3	16	6			
Saffron Walden	253	2	3			
Stratford	6	12	9			
Waltham Abbey	16	0	0			
Waltham Cross	20	0	0			
Walthamstow	55	1	0			
West Ham	95	12	0			
Upton	14	2	5			
				786	13	9
Gloucestershire:						
Amberley	11	5	0			
Beverstone	1	10	5			
Blakeney	4	0	0			
Cheltenham	393	17	11			
Chepstow	5	16	0			
Cirencester	10	8	0			
Gloucester	4	0	8			
Nailsworth	6	0	0			
Naunton	20	8	1			
Stroud	106	13	7			
Wotton-und.-Edge	21	5	5			
				585	5	1
Guernsey, Isle of				117	7	7
Hampshire:						
County Society	161	19	2			
Alton	22	9	11			
Basingstoke	5	0	0			
Bishop's Waltham	112	2	2			
Christ Church	18	13	0			
Cowes	25	2	6			
Fareham	20	5	6			
Landport	15	1	1			
Newport, Isle of Wight	33	5	10			
Odiham	11	1	0			
Portsea	20	19	0			
Romsey	11	17	10			
Ryde	122	7	11			
Southampton	88	1	9			
South Sea	3	10	6			
Stockbridge	1	0	0			
				672	17	2
Herefordshire:						
County Society	187	16	5			
Kenchester	2	15	6			
Kington	17	5	0			
Leominster	19	10	3			
				227	7	2
Hertfordshire:						
County Society	108	13	0			
Baldock	2	2	6			
Bishop Stortford	30	0	0			
Cheshunt	36	19	6			
Codicote	5	8	0			
Hoddesdon	4	2	6			
Hadley, Barnet, &c.	36	12	2			
Hemel Hempstead	11	6	9			
Hitchin	78	2	4			
Carried forward	313	6	9	8889	3	2

Brought forward	313	6	9	8889	3	2
Newnham	8	8	0			
Stapleford	1	14	0			
St. Alban's	36	15	7			
Totteridge, Whetstone, &c.	3	0	0			
Ware	64	19	1			
				428	3	5
Huntingdonshire:						
County Society	27	12	7			
HemingfordAbbot's	3	8	0			
				31	0	7
Jersey, Isle of				73	2	2
Kent:						
Blackheath	178	6	4			
Beckenham	30	12	0			
Canterbury	235	2	7			
Cinque Ports	35	15	8			
Deal	57	10	0			
Gravesend	25	12	0			
Isle of Sheppey	10	0	0			
Isle of Thanet	28	17	0			
Maidstone	44	9	4			
Margate	130	17	9			
Ramsgate	32	16	6			
Rainham	10	0	0			
Rochester & Chatham	23	14	7			
Sandwich	7	17	6			
Sevenoaks	19	1	10			
Sheerness	3	2	5			
Sissinghurst	3	16	7			
Swanscombe&Greenhithe	27	12	0			
Sydenham	50	4	4			
Tunbridge and Tunbridge Wells	359	3	6			
Wadhurst	1	3	7			
Weald of Kent	21	13	7			
				1337	9	1
Lancashire:						
Ashton-under-Lyne,	30	0	0			
Bacup	75	0	0			
Blackburn	37	10	0			
Bolton	44	6	10			
Burnley	52	15	7			
Bury	238	5	1			
Cartmel	6	7	3			
Chatburn	13	18	3			
Colne	125	0	0			
Flookborough	3	14	4			
Heywood	66	10	0			
Lancaster	67	8	0			
Liverpool	1450	1	1			
Welsh	147	15	11			
Manchester and Salford	2852	19	11			
Oldham	32	5	3			
Padiham	12	10	0			
Preston	158	1	9			
Rochdale	24	3	5			
Carried forward	5438	12	8	10758	18	5

Brought forward	5438	12	8	10758	18	5
Ulverstone	27	11	11			
Warrington	7	6	3			
Wigan	91	0	8			
				5564	11	6
Leicestershire:						
County Society	162	18	0			
Ashby-de-la-Zouch,	56	10	7			
Hinckley	56	3	6			
Loughborough	152	3	2			
Lutterworth	60	0	0			
Market Harboro'	68	4	6			
Melton Mowbray	12	10	6			
Old Dalby	50	0	0			
Queneborough	4	17	1			
Ragdale	0	16	4			
Rothley	12	0	0			
Thrussington	14	12	9			
				650	16	5
Lincolnshire:						
Barton-on-Humber,	128	5	1			
Bardney	2	8	6			
Bourne	16	9	1			
Boston	79	17	6			
Brigg	12	13	8			
Burwell	3	2	9			
Epworth	8	17	6			
Gainsborough	22	2	4			
Grantham	52	3	7			
Grimsby	29	2	0			
Gosberton	5	10	6			
Holbeach	4	14	1			
Horncastle	30	7	7			
Kealby	22	8	0			
Kirton-in-Lindsey,	21	7	0			
Lincoln	175	8	2			
Louth	260	3	7			
Morton	2	5	0			
Market Rasen	1	4	0			
Owersby	2	17	6			
Roxby	13	2	0			
Saxby	6	0	0			
Sleaford	41	19	10			
Spalding	49	0	4			
Spilsby	26	3	6			
Stamford	42	15	7			
Tealby	1	11	6			
Toft Newton	5	0	0			
Ulceby	2	5	5			
Winterton	10	0	0			
				1079	5	[illegible]
London:						
Coll. at Bancroft's Hospital	3	13	8			
Bloomsbury Chap.	23	14	6			
Dorset Square Baptist Chapel,	40	19	4			
Ebenezer Chapel, Bartlett's Builds.	2	9	0			
Ironmongers' Almshouses	1	18	1			
Carried forward	72	14	7	18053	11	11

	£	s.	d.	£ s. d.
Brought forward . .	72	14	7	18053 11 11
Jews' Chapel, Bethnal Green . .	6	10	0	
Jubilee Meeting, Exeter Hall .	235	10	4	
Latimer Chapel .	5	5	0	
Mansion House .	26	5	8	
Morav. Chapel, Fetter Lane .	7	7	6	
Moorfields Baptist Chapel . .	2	10	0	
Poultry Chapel .	79	8	0	
Savoy Chapel . .	20	0	0	
Spa Fields Chap.	22	7	6	
St. Jude's, Bethnal Green . . .	32	17	3	
St. Mary's, Rotherhithe . . .	6	9	5	
St. Mary's, Whitechapel . . .	19	7	0	
St. Olave's, Old Jewry . . .	4	0	4	
St. Paul's . . .	191	2	4	
WeighHouseChapel	86	3	10	
Wells St. Chapel, Oxford Street .	14	11	4	
Westminster Chp.	28	0	0	
York Road Chap., Lambeth . .	11	11	3	
Bloomsbury and South Pancras,	65	16	3	
Queen's Square Association .	38	13	0	
East-London Aux.	45	3	1	
Bow & Bromley.	25	2	0	
Poplar	29	[illegible]	10	
Islington . . .	1170	1	5	
Jewin Cresc. (Welsh)	21	19	10	
Kentish Town . .	7	16	7	
Little Guildford St. Association . .	4	10	0	
North-East London Auxiliary . .	41	0	6	
Hackney Road & Haggerstone .	17	7	3	
North-West London Auxiliary . . .	390	9	5	
North Pancras Aux.	1	11	6	
Sloane St., Belgrave Square	14	0	0	
Southwark . . .	928	13	11	
Westminster . .	10	14	0	
Pimlico, &c. . .	0	10	0	3684 19 11
Man, Isle of				128 12 4
Middlesex:				
Chelsea	145	6	10	
Ealing	1	0	0	
Edmonton . . .	15	11	1	
Hackney	364	19	3	
Hammersmith . .	17	18	7	
Carried forward . .	544	15	9	21867 4 2

	£	s.	d.	£ s. d.
Brought forward . .	544	15	9	21867 4 2
Hampstead . . .	311	1	6	
Hornsey	29	11	6	
Kensington . . .	15	16	6	
Old Brentford . .	6	3	0	
Southgate . . .	7	6	1	
Staines	45	13	9	
Stoke Newington .	227	13	10	
Teddington . . .	20	19	6	
Tottenham . . .	3	15	0	
Twickenham . .	29	10	10	
Uxbridge	4	14	1	
South-West Middlesex	8	10	6	1255 11 10
Monmouthshire:				
Beaufort	12	0	0	
Bedwellty . . .	7	19	0	
Blaenau	8	0	0	
Blaenavon . . .	7	13	4	
Caerleon	26	4	0	
Monmouth . . .	50	0	0	
Nantyglo . . .	1	1	8	
Newport	15	10	6	
Rumney	23	18	3	
Usk	13	0	0	165 6 9
Norfolk:				
County Society . .	541	14	10	
Downham . . .	3	4	8	
Fakenham . . .	2	14	0	
Holkham . . .	5	3	0	552 16 6
Northampton:				
County Society . .	118	16	7	
Ecton	45	5	0	
Kettering . . .	8	18	5	
Naseby	3	2	0	
Oundle	44	5	6	
Peterborough . .	135	15	3	
Raunds	40	4	0	
Titchmarsh . . .	15	0	0	
Thrapston . . .	20	2	0	
Towcester . . .	6	11	0	
Wellingborough .	17	18	0	455 17 9
Northumberland:				
Alnwick	8	15	10	
Berwick-on-Tweed,	17	18	3	
Newcastle-on-Tyne,	353	17	1	
North Shields . .	62	7	10	
Tindale Ward . .	9	10	1	452 9 1
Nottinghamshire:				
County Society . .	903	15	3	
Bottesford . . .	6	0	1	
Carlton	32	19	6	
Cotgrave	4	5	0	
East Retford . .	110	0	0	
Greasley	5	0	0	
Harworth . . .	13	10	0	
Mansfield . . .	10	19	4	
Misterton . . .	2	0	0	
Carried forward .	1088	9	2	24749 6 1

	£	s.	d.	£ s. d.
Brought forward . .	1088	9	2	24749 6 1
Newark	66	9	1	
Worksop	27	18	0	
				1182 16 3
Oxfordshire:				
Charlbury	10	0	0	
Chipping Norton .	5	0	0	
Enstone	6	4	6	
Henley	25	13	2	
				46 17 8
Rutlandshire:				
County Society . .	5	0	0	
Uppingham	26	11	0	
				31 11 0
Shropshire:				
County Society . .	197	15	1	
Bridgnorth . .	5	16	6	
Chirbury . . .	5	7	8	
Little Dawley . .	11	0	0	
Ludlow	28	6	4	
Madeley . . .	301	4	10	
Minsterley . . .	11	5	4	
Oswestry	28	3	7	
Tilstock	3	16	8	
Wellington . . .	41	10	9	
Whitchurch . . .	7	0	6	
Wrockwardine . .	13	0	0	
				654 7 3
Somersetshire:				
County Society . .	134	0	5	
Bath	525	4	11	
Bristol	1660	13	7	
Castle Cary . . .	4	3	6	
Frome	49	0	7	
Hardway . . .	13	14	6	
Lympsham . . .	4	7	2	
North Petherton .	2	0	0	
Shepton Mallet . .	27	17	9	
Yeovil	66	6	5	
				2487 8 10
Staffordshire:				
County Society . .	87	3	3	
Burslem	31	0	2	
Burton-on-Trent .	74	17	3	
Bushbury . . .	1	8	7	
Cheadle	78	8	6	
Darlaston . . .	26	15	1	
Hanley & Shelton,	62	11	7	
Hill Top . . .	11	7	6	
LaneEnd & Longton,	6	10	0	
Leek & Moorlands,	80	0	0	
Lichfield	57	19	9	
Newcastle-un.-Lyne,	5	0	0	
Rugeley	5	6	10	
Tunstall	22	2	6	
Tutbury	4	3	6	
Walsall	90	0	0	
Wednesbury . . .	83	5	6	
West Bromwich .	213	8	11	
Wolverhampton .	121	11	7	
				1063 0 6
Carried forward				30215 7 7

	£	s.	d.	£ s. d.
Brought forward				30215 7 7
Suffolk:				
Bury St. Edmund's,	36	1	4	
Clare	15	8	0	
Eye	10	0	0	
East Suffolk . .	274	1	4	
Little Bealings . .	2	5	6	
Lowestoft . . .	141	14	0	
Mildenhall . . .	8	4	9	
Nacton	1	13	9	
Needham Market .	8	16	10	
Stonham Aspal . .	1	5	0	
Sudbury	16	9	6	
Wickhambrook . .	10	19	11	
Woodbridge . .	20	14	4	
				547 14 3
Surrey:				
Addlestone . . .	6	3	10	
Balham	118	5	6	
Battersea	69	3	7	
Bentley	35	17	10	
Brixton&Stockwell,	343	16	2	
Camberwell . .	85	13	1	
Chobham	23	16	0	
Clapham	104	8	4	
St. John's, Clapham Rise . .	227	15	6	
Farnham	70	18	3	
Guildford . . .	12	6	0	
Haslemere . . .	7	1	1	
Hersham . . .	5	13	8	
Kingston	38	6	1	
Malden	6	0	0	
Mitcham	10	0	0	
Norwood	0	12	6	
Peckham . . .	3	18	6	
Richmond . . .	188	7	4	
Sheen Vale . . .	6	0	0	
Streatham, Tooting, &c. . . .	78	13	6	
Wandsworth . .	17	2	1	
				1459 18 10
Sussex:				
Central Sussex .	31	12	8	
Crawley	9	0	0	
East Sussex . . .	391	15	3	
Hastings	74	19	3	
Steyning . . .	2	0	0	
Warnham . . .	2	9	9	
West Sussex . . .	42	16	6	
				554 13 5
Warwickshire:				
Birmingham . .	1649	10	0	
Chilvers Coton . .	1	0	0	
Coventry	2	0	0	
Leamington . . .	90	15	11	
Long Marston . .	3	13	0	
Rugby	106	9	10	
Stratford-on-Avon,	7	13	0	
SuttonColdfield . .	9	0	0	
Warwick	13	8	3	
				1883 10 0
Carried forward				34661 4 1

	£	s.	d.	£	s.	d.
Brought forward				34661	4	1
Westmoreland:						
Kendal				344	18	3
Wiltshire:						
Calne	28	6	7			
Devizes, &c. . . .	71	2	7			
Melksham . . .	15	5	8			
Mere	10	0	0			
Salisbury	17	5	6			
Swindon	4	8	0			
Trowbridge . . .	46	1	0			
Warminster . . .	12	6	3			
				204	15	7
Worcestershire:						
County Society . .	55	18	1			
Bromsgrove . . .	15	11	10			
Cookley	15	3	0			
Dudley	6	13	2			
Evesham . . .	80	12	1			
Redditch	25	19	3			
Stourport . . .	20	9	3			
Stourbridge . . .	37	14	6			
				258	1	2
Yorkshire:						
Barnsley	83	1	9			
Bawtry	0	5	6			
Beverley	28	3	0			
Boroughbridge . .	12	0	0			
Bradford	644	17	2			
Cleveland	33	11	11			
Cottingham . . .	29	13	0			
Coverham Abbey .	4	0	6			
Dalton	1	7	7			
Carried forward .	837	0	5	35468	19	1

	£	s.	d.	£	s.	d.
Brought forward . .	837	0	5	35468	19	1
Doncaster . . .	143	15	5			
Full Sutton . .	2	6	2			
Goole	10	11	2			
Hawes	10	15	0			
Halifax	421	9	8			
Howden	3	10	0			
Huddersfield . .	142	18	7			
Hull	319	4	4			
Knaresborough .	4	15	0			
Knottingley . . .	5	0	0			
Leeds	392	11	2			
Middlesborough .	30	0	0			
Market Weighton .	12	9	2			
Norton	7	9	3			
Otley	100	0	0			
Pickering	0	10	0			
Ripon	18	14	10			
Rotherham . . .	129	2	7			
Scarborough . . .	41	11	0			
Seaton Ross, Pocklington	1	18	6			
Selby	8	5	9			
Settle	127	0	0			
Sheffield	251	15	5			
Skipton	34	10	10			
Stokesley	1	1	0			
Tadcaster	11	4	6			
Thirsk	28	6	6			
Wakefield . . .	37	7	0			
Wetherby	4	3	9			
Whitby	112	3	6			
York	266	13	6			
				3518	4	0
				£38,987	3	1

WALES.

	£	s.	d.	£	s.	d.
Anglesey:						
County Society .	85	12	4			
Llanerchymedd .	8	4	4			
				93	16	8
Brecknockshire:						
Brecon	16	9	7			
Brynmawr . . .	0	13	0			
Clydach	1	1	0			
Devynock . . .	4	0	0			
Hay	10	5	2			
Llyswen	0	14	0			
Llywel&Rhydybryw	4	3	1			
Ystradgynlais . .	5	4	5			
				42	10	3
Cardiganshire:						
Aberayron . . .	18	0	0			
Aberystwith . .	129	8	6			
Carried forward . .	147	8	6	136	6	11

	£	s.	d.	£	s.	d.
Brought forward . .	147	8	6	136	6	11
Cardigan	9	7	0			
Llandyssil . . .	5	0	0			
Llechryd . . .	1	10	9			
Penmorfa . . .	5	0	0			
Vale of Troed-yr-aur,	5	0	0			
				173	6	3
Carmarthenshire:						
Carmarthen . . .	39	16	10			
Cayo	1	11	6			
Cwmamman . . .	1	0	0			
Llandovery . . .	10	3	2			
Llanon	2	19	5			
Llanstephan . .	8	0	0			
Llansadwrn . . .	2	0	0			
Llansawel . . .	1	11	0			
Carried forward . .	67	1	11	309	13	2

Brought forward	67	1	11	309	13	2
Llanelly	31	8	1			
Newcastle Emlyn	2	0	0			
St. Clears	2	0	4			
				102	10	4
Carnarvonshire:						
Carnarvon	100	0	0			
Conway	11	2	0			
Trefriw	3	12	2			
Criccieth	0	10	0			
Llandudno	1	8	0			
Nanthoran	1	15	0			
Beddgelert	2	0	0			
				120	7	2
Denbighshire:						
Brymbo	10	2	11			
Cerrig y Druidion,	3	13	9			
Denbigh	4	8	2			
Llanrwst	7	11	6			
Llanynys	6	0	0			
Mochdre	7	15	9			
Wrexham	83	11	8			
				123	3	9
Flintshire:						
Bagillt	2	0	6			
Caerwys	8	17	8			
Flint	5	0	3			
Holywell	57	5	0			
Holt	3	0	0			
Leaswood	3	0	0			
Llanasa	1	14	1			
Mold	1	5	0			
Rhuddlan	1	2	1			
Rhyl	2	0	0			
				85	4	7
Glamorganshire:						
Aberdare	14	19	11			
Bridgend	16	11	1			
Cardiff	17	4	1			
Llanvabon	5	0	0			
Llandilo Talybont,	1	0	0			
Loughor	5	2	2			
Margam	1	10	5			
Merthyr Tydvil	10	0	2			
Neath	16	1	11			
Pontypridd	3	10	6			
Penclawdd	4	1	1			
Swansea	46	4	1			
Carried forward	141	5	5	740	19	0

Brought forward	141	5	5	740	19	0
Treboeth	0	10	0			
Coll. in Calv. Meth. Chapels	86	5	10			
				228	1	3
Merionethshire:						
Aberdovey	10	10	0			
Bala	21	7	6			
Barmouth	11	0	11			
Blaenau Festiniog,	4	0	0			
Dinas Mowddwy	10	0	0			
Dolgelley	39	19	4			
Dyffryn	12	19	2			
Towyn	1	8	6			
Trawsfynydd	4	0	0			
				115	5	5
Montgomeryshire:						
Berriew	6	0	10			
Llanfair	7	0	0			
Llangadvan	2	10	0			
Llanidloes	6	0	2			
Machynlleth	13	10	0			
Meivod	8	2	6			
Newtown	43	8	7			
Kerry Church	3	13	9			
Tregynon	0	13	0			
Welshpool	7	13	3			
				98	12	1
Pembrokeshire:						
Dinas	7	15	6			
Fishguard	7	18	3			
Haverfordwest	50	0	0			
Llandysilio	5	0	0			
Milford	7	3	0			
Narberth	5	0	0			
Newport	9	13	0			
Pembroke	0	7	1			
Penygroes	3	2	2			
St. David's and Dewesland	8	0	0			
Tenby	40	14	3			
Hall Calv. Meth. Chap.	1	10	0			
				146	3	3
Radnorshire:						
Llanbadarn-vynydd,	4	5	11			
Penybont	5	0	0			
				9	5	11
				£1338	6	11

SCOTLAND.

Dunoon, Argyleshire	16	16	0
Edinburgh Ladies	0	10	0
Glasgow	3	8	5
Leith	10	0	0
New Lanark	2	12	4
Stirling	5	2	6
	£38	9	3

FOREIGN SOCIETIES, &c.

EUROPE.

Amsterdam	6	16	8			
Aranjuez	13	0	0			
Bâsle Bible Society	100	0	0			
Brussels	111	2	4			
Cologne	1	17	2			
Interlaken	7	9	7			
Malta	7	0	0			
Odessa	19	14	8			
Stavanger	2	10	0			
Stockholm	5	0	0			
				274	10	5

NORTH AMERICA, &c.

Fredericton	15	0	0			
Nova Scotia—Albion Mines	8	0	0			
Halifax	454	2	2			
New Glasgow	14	0	0			
Pictou	40	14	6			
New Brunswick	278	14	3			
Bathurst	4	11	4			
Prince Edward's Island	108	14	9			
Cove Head	3	11	0			
St. John's and Newfoundland	55	10	4			
Wisconsin Welsh Prairie	5	0	0			
				987	18	4

CANADA.

Hamilton	46	10	0			
Kingston	44	8	9			
Montreal	260	19	8			
Quebec	192	13	1			
Toronto	690	17	9			
				1235	9	3

WEST INDIES.

Antigua	19	6	0			
Bahamas	14	5	6			
Barbadoes	73	0	9			
British Guiana	321	2	10			
Surinam	5	0	0			
Dominica	13	0	0			
Jamaica	22	4	0			
Kingston	40	7	8			
Manchester	9	4	2			
Montego Bay	47	16	5			
Port Antonio	10	10	0			
Savannah-la-Mar	6	9	0			
Nassau	15	0	0			
St. Kitt's	26	6	2			
St. Vincent's	30	0	0			
Trinidad	6	5	0			
				659	17	6
Carried forward				3157	15	6

Brought forward . . .				3157	15	6

AFRICA.

Cape of Good Hope	427	10	4			
Salem	20	1	5			
				447	11	9

ASIA.

Calcutta	20	0	0			
Colombo	188	12	0			
Jerusalem	11	4	0			
Shanghai	107	10	0			
				327	6	0

AUSTRALASIA.

Geelong	182	4	6			
South Australian at Adelaide	500	0	0			
Van Diemen's Land	202	0	8			
Victoria, Melbourne	1000	0	0			
Wellington, New Zealand	12	0	0			
				1896	5	2
				£5828	18	5

SUMMARY.

Donations of Ten Guineas and upwards (*see* p. 252)	£17,832	15	0
Contributions from Auxiliary Societies, &c.—			
In England (*see* p. 258)	38,987	3	1
,, Wales (*see* p. 259)	1,338	6	11
,, Scotland (*see* p. 259)	38	9	3
Contributions from Foreign Societies, &c. (*see* p. 261)	5,828	18	5
Donations under Ten Guineas	1,544	12	5
Congregational Collections	2,574	0	3
Individual Collections	159	16	2
Amount received up to June 30, 1854 . . .	£68,304	1	6

The Total Amount received for the Jubilee Fund up to Nov. 30, 1854, is £69,580 . 3 . 1.

DONATIONS OF TEN GUINEAS AND UPWARDS

TO THE

CHINESE NEW-TESTAMENT FUND,

PAID DIRECT TO THE PARENT SOCIETY UP TO JUNE 30, 1854.

	Copies.	*£*	*s.*	*d.*
A. B.	3000	50	0	0
A. B. A.	12600	210	0	0
A Few at H.	1000	16	13	4
A Few Biblical Friends in Devonshire	1500	25	0	0
Anonymous	1800	30	0	0
Bean, S. Esq., Nottingham,	1200	20	0	0
Blair, Mr. & Mrs., Bridge of Allan, N.B.	1000	16	13	4
Brett, J. W. Esq., Hanover square	1500	25	0	0
Buxton, T. F. Esq.	1500	25	0	0
Challis, Mr. Alderman	630	10	10	0
De Pourtales, A. Esq.	960	16	0	0
Dodson, Rev. J. Littledale,	1000	16	13	4
D. T.	630	10	10	0
Farmer, T. Esq.	1000	16	13	4
Foster, James, Esq.	1500	25	0	0
Fox, J. Esq.	1200	20	0	0
Gainsborough, Earl of	1200	20	0	0
Gellibrand, W. C. Esq., St. Petersburg	6000	100	0	0
Gladstone, J. Esq., and three sons	1000	16	13	4
Graham, T. Esq., Temple	1260	21	0	0
Gregson and Co., Messrs., Austin Friars	1200	20	0	0
Hankey, W. A. Esq.	3000	50	0	0
Harrison, W. G. Esq., Wakefield	3000	50	0	0
Hicks, W. Esq., Fowey	2000	33	6	8
Hilhouse, Messrs. R. & Sons,	630	10	10	0
Hoare, Jos. Esq.	630	10	10	0
Hope, J. Esq., W.S., Edinburgh	1000	16	13	4
J. G. H., Thank-offering	6000	100	0	0
Jones, Sir W., Fakenham,	1000	16	13	4
Kelsall, H. Esq.	1000	16	13	4
Large, J. Esq., Gravesend,	1000	16	13	4
Leonard, R. Esq., Clifton,	1000	16	13	4
Luke ii. 14	3000	50	0	0
Matheson, W. Esq., Pictou,	2400	40	0	0
Methuen, Mr. and Family,	1080	18	0	0
Noel, Hon. and Rev. L.	1000	16	13	4
Oglesby, R. Esq., Hull	1200	20	0	0
Payne, C. Esq., Brighton	3000	50	0	0
Peek, W. Esq., Balham Rise,	1500	25	0	0
Peeks, J. Esq., Wolverhampton	1000	16	13	4
Peters, Mr. J., Kilburn	630	10	10	0
Reed, Rev. Dr. A., Hackney,	6000	100	0	0
Reeves, J. Esq., Clapham,	1200	20	0	0
Richards, W. Esq., Tottenham	1000	16	13	4
Schwebbs, Councillor von,	1020	17	0	0
Shaftesbury, Earl of	3000	50	0	0
Smith, Mrs. F., Camberwell,	1200	20	0	0
Smith, Mrs. L.	882	14	14	0
Smith, Messrs. G. and Son,	630	10	10	0
Staines, M. Esq.	1260	21	0	0
Sturge, J. Esq., Birmingham	6000	100	0	0
Taylor, J. Esq., Todmorden Hall	1200	20	0	0
Taylor, Wilbraham Esq.	1000	16	13	4
Tea Dealers in Edinburgh, Leith, &c.	10,270½	171	3	6
Ditto in Dundee	1014	16	18	0
Ditto in Perth	962	16	0	8
Walker, H. Esq., Rotherham	1000	16	13	4
Walters, R. Esq. Newcastle-on-Tyne	2400	40	0	0
Whitehead, P. Esq.	1200	20	0	0
Wilson, Mrs. Broadley	3000	50	0	0

The amount received for the Chinese New-Testament Fund up to Nov. 30, 1854, is £36,453. 12. 1.

TABULAR STATEMENTS.

No. I.

THE OFFICERS AND COMMITTEE IN THE YEAR 1804—1805.

President.

RIGHT HONOURABLE JOHN LORD TEIGNMOUTH.

Vice-Presidents.

RIGHT REV. LORD BISHOP OF LONDON.
RIGHT REV. LORD BISHOP OF DURHAM.
RIGHT REV. LORD BISHOP OF EXETER.
RIGHT REV. LORD BISHOP OF ST. DAVID'S.
SIR WILLIAM PEPPERELL, BART.
VICE-ADMIRAL GAMBIER.
CHARLES GRANT, ESQ., M.P.
WILLIAM WILBERFORCE, ESQ., M.P.

Treasurer.

HENRY THORNTON, ESQ., M.P.

Secretaries (gratis).

REV. JOHN OWEN, M.A., Fulham.
REV. JOSEPH HUGHES, M.A., Battersea.
REV. CHARLES FRANCIS STEINKOPFF, M.A. Savoy (for the Foreign Department).

Committee.

ALERS, WILLIAM, ESQ.
BABINGTON, T. ESQ., M.P.
BIRBECK, WILSON, ESQ.
BODDINGTON, T. ESQ.
BRASIER, JOHN, ESQ.
BUNNELL, JOSEPH, ESQ.
BUTTERWORTH, JOSEPH, ESQ.
COWIE, ROBERT, ESQ.
CRAWFORD, CHARLES, ESQ.
FENN, JOHN, ESQ.
FOSTER T. FARLEY, ESQ.
HOARE, WILLIAM H. ESQ.
HODSON, THOMAS, ESQ.
HOSE, JOHN D. ESQ.
HOWARD, ROBERT, ESQ.
LEA, RICHARD, ESQ. (*Alderman.*)
MACAULAY, ZACH. ESQ.
MAITLAND, ALEXANDER, ESQ.
MARTIN, AMBROSE, ESQ.
MEYER, JAMES, ESQ.
MILLS, SAMUEL, ESQ.
PELLATT, THOMAS, ESQ.
REYMER, JOSEPH, ESQ.
SCHRODER, HERMAN, ESQ.
SHARP, GRANVILLE, ESQ.
STAINFORTH, RICHARD, ESQ.
STEVEN, ROBERT, ESQ.
SUNDIUS, CHRISTOPHER, ESQ.
SMITH, JOSEPH, ESQ
WAGNER, ANTHONY, ESQ.
THORNTON, JOHN, ESQ.
TERRINGTON, WILLIAM, ESQ.
WILSON, THOMAS, ESQ.
WITTE, HENRICKE, ESQ.
WOLFF, GEORGE, ESQ.
YOUNG, ARTHUR, ESQ.

No. II.

THE OFFICERS AND COMMITTEE IN THE YEAR OF JUBILEE, 1853—1854.

THE RIGHT HON. THE EARL OF SHAFTESBURY, *President.*

Vice-Presidents:

His Grace the ARCHBISHOP of CANTERBURY.
Rt. Rev. LORD BISHOP of WINCHESTER.
Rt. Rev. LORD BISHOP of RIPON.
Rt. Rev. LORD BISHOP of PETERBOROUGH.
Rt. Rev. LORD BISHOP of WORCESTER.
Rt. Rev. LORD BISHOP of ST. ASAPH.
Rt. Rev. LORD BISHOP of HEREFORD.
Rt. Rev. LORD BISHOP of MANCHESTER.
Rt. Rev. LORD BISHOP of CHESTER.
Rt. Rev. LORD BISHOP of NORWICH.
Rt. Rev. LORD BISHOP of CASHEL, WATERFORD and LISMORE.
Rt. Hon. and Rt. Rev. LORD AUCKLAND, BISHOP of SODOR and MAN.
Rt. Rev. LORD BISHOP of CALCUTTA.
Rt. Rev. DR. CARR, late BISHOP of BOMBAY.
Rt. Rev. LORD BISHOP of BOMBAY.
Rt. Rev. LORD BISHOP of MADRAS.
Rt. Rev. LORD BISHOP of JERUSALEM.
Rt. Rev. LORD BISHOP of MELBOURNE.
Rt. Rev. LORD BISHOP of VICTORIA.
Rt. Rev. LORD BP. of PRINCE RUPERT'S LAND.
Rt. Rev. LORD BISHOP of SIERRA LEONE.
Rt. Rev. LORD BISHOP of MEATH.
Very Rev. the DEAN of LLANDAFF.
His Grace the DUKE of MANCHESTER.
The MARQUIS of BLANDFORD, M.P.
Most Noble MARQUIS of CHOLMONDELEY.
Rt. Hon. EARL of CARLISLE.
Rt. Hon. EARL of CHICHESTER.
Rt. Hon. EARL of HARROWBY.
Rt. Hon. EARL of BURLINGTON.
Rt. Hon. EARL of RIPON.
Rt. Hon. EARL of GAINSBOROUGH.
Rt. Hon. EARL of RODEN.
Rt. Hon. Lieut.-Gen. VISCOUNT LORTON.
Rt. Hon. LORD LILFORD.
Rt. Hon. LORD GLENELG.
Rt. Hon. LORD TEIGNMOUTH.
LORD HENRY CHOLMONDELEY.
Sir THOMAS DYKE ACLAND, Bart. M.P.
Sir ROBERT HARRY INGLIS, Bart. M.P.

JOHN THORNTON, Esq., *Treasurer.*

Secretaries:

Rev. ROBERT FROST, M.A. Rev. GEORGE BROWNE.

Superintendent of the Editorial Department, Rev. T. W. MELLER, A.M., *Rector of Woodbridge.*

Honorary Solicitors: Messrs. MARTEN, THOMAS, and HOLLAMS, *Mincing Lane, London.*

Mr. WILLIAM HITCHIN, *Accountant & Assistant Secretary.*

Mr. HENRY KNOLLEKE, *Assistant Foreign Secretary.*

Mr. JAMES FRANKLIN, *Depositary.*

Mr. WILLIAM DAVIES, *Collector.*

Accredited Agents of the Society:

Rev. Dr. PINKERTON, *Germany.*
Mr. BENJAMIN BARKER, *Turkey.*
Mr. DE PRESSENSE, *Paris.*
Mr. W. P. TIDDY, *Brussels.*
Rev. ISAAC LOWNDES, *Malta and Greece.*
Lieut. GRAYDON, R.N., *Switzerland & Northern Italy.*
Mr. E. MILLARD, *Breslau.*
Mr. C. S. DUDLEY, *Broadlands, Taunton.*
Rev. T. PHILLIPS, *Hereford.*
Mr. T. J. BOURNE, *Rugby.*
Rev. PHILIP KENT, *Twickenham.*
Mr. G. T. EDWARDS, } *10 Earl Street, Blackfriars*
Major FAWKES, }
Rev. J. A. PAGE, *Tintwistle, Cheshire.*

Committee:

A. Bach, Esq.
Capt. C. A. Barlow, R.N.
Richard Barrett, Esq.
J. Beldam, Esq.
Thomas Binns, Esq.
John Bockett, Esq.
R. C. Bowden, Esq.
R. Charles, Jun. Esq.
J. Claypon, Esq.
B. Claypon, Esq.
T. M. Coombs, Esq.
James Farish, Esq.
Thomas Farmer, Esq.
Josiah Forster, Esq.
James Foster, Esq.
H. Gregory, Esq.
S. Gurney, Jun. Esq.
P. B. Hall, Esq.
Joseph Hoare, Esq.
W. E. Hubbard, Esq.
Gen. MacInnes.
H. S. Montagu, Esq.
G. Peabody, Esq.
George Poland, Esq.
John Radley, Esq.
J. H. Ravenshaw, Esq.
H. Robarts, Esq.
Henry Roberts, Esq.
H. D. C. Satow, Esq.
Eusebius Smith, Esq.
G. Stacey, Esq.
W. Taylor, Esq.
C. Tottie, Jun. Esq.
C. Ware, Esq.
R. Westenholz, Esq.
H. H. White, Esq.

No. III.

PLACE OF MEETING, CHAIRMEN, ISSUES, AND EXPENDITURE FROM 1804 TO 1854 INCLUSIVE.

	PLACE OF MEETING.		CHAIRMEN.	ISSUES.	EXPENDITURE.
1804	London Tavern	(Formation)	Granville Sharp, Esq.	(None issued, the Universities not having completed their Stereotype Editions.)	
1804	ditto	(Gen. Meet.)	ditto		
1805	ditto	(Ann. do.)	Rt. Hon. Lord Teignmouth, Pres.		£619 10 2
1806	ditto	ditto	ditto		1,637 17 5
1807	ditto	ditto	ditto		5,053 18 3
1808	ditto	ditto	ditto	81,157	12,206 10 3
1809	ditto	ditto	ditto	77,272	14,565 10 7
1810	ditto	ditto	ditto	64,468	18,543 17 1
1811	Freemasons' Hall	ditto	ditto	102,618	28,302 13 7
1812	ditto	ditto	ditto	106,423	32,419 19 7
1813	ditto	ditto	ditto	202,580	69,496 13 8
1814	ditto	ditto	ditto	352,569	84,652 1 5
1815	ditto	ditto	ditto	249,932	81,021 12 5
1816	ditto	ditto	ditto	248,236	103,680 18 8
1817	ditto	ditto	ditto	193,021	89,230 9 9
1818	ditto	ditto	ditto	194,101	71,099 1 7
1819	ditto	ditto	ditto	260,031	92,237 1 4
1820	ditto	ditto	ditto	256,883	123,547 12 3
1821	ditto	ditto	ditto	246,957	79,560 13 6
1822	ditto	ditto	ditto	255,739	90,445 6 4
1823	ditto	ditto	ditto	259,850	77,076 0 10
1824	ditto	ditto	ditto	290,495	89,493 17 8
1825	ditto	ditto	ditto	280,655	94,044 3 5
1826	ditto	ditto	ditto	286,402	96,014 13 7
1827	ditto	ditto	ditto	294,006	69,962 12 3
1828	ditto	ditto	ditto	336,270	86,242 9 8
1829	ditto	ditto	ditto	365,424	104,132 6 11
				1,114,287*	
1830	ditto	ditto	Rt. Hon. Lord Bexley, V.P.	434,422	81,610 13 6
1831	Exeter Hall	ditto	ditto	470,929	83,002 10 9
1832	ditto	ditto	ditto	533,888	98,409 10 9
1833	ditto	ditto	ditto	536,841	88,676 1 10
1834	ditto	ditto	ditto, President	393,900	70,404 16 7
1835	ditto	ditto	ditto	653,604	84,249 13 4
1836	ditto	ditto	ditto	558,842	107,483 19 7
1837	ditto	ditto	ditto	541,843	103,171 5 2
1838	ditto	ditto	ditto	594,393	91,179 14 11
1839	ditto	ditto	ditto	658,068	106,509 6 4
1840	ditto	ditto	ditto	776,360	110,175 8 5
1841	ditto	ditto	ditto	900,912	133,934 18 9
1842	ditto	ditto	ditto	815,551	90,968 9 5
1843	ditto	ditto	ditto	982,060	86,964 10 6
1844	ditto	ditto	ditto	944,031	84,669 8 3
1845	ditto	ditto	Lord Teignmouth, V.P.	915,811	85,817 15 9
1846	ditto	ditto	The Viscount Sandon, V.P.	1,441,651	105,851 2 9
1847	ditto	ditto	The Marq. of Cholmondeley, V.P.	1,419,283	128,525 3 3
1848	ditto	ditto	Rt. Hon. Lord Bexley, President.	1,124,067	105,042 19 1
1849	ditto	ditto	The Marq. of Cholmondeley, V.P.	1,107,518	88,831 1 2
1850	ditto	ditto	The Earl of Harrowby, V.P.	1,136,695	97,246 2 0
1851	ditto	ditto	Rt. Hon. Lord Ashley, Pres.	1,137,617	103,543 10 10
1852	ditto	ditto	The Earl of Shaftesbury, Pres.	1,154,642	103,930 9 10
1853	ditto	(Jub. Meet.)	ditto		
1853	ditto	(Ann. ditto)	ditto	1,168,794	95,507 2 6
1854	ditto	ditto	ditto	1,367,528	119,257 15 1
			Total	27,938,631	4,070,251 2 [illegible]

* The number issued on the Continent previous to March 31, 1829.

No. IV.

AN ALPHABETICAL LIST OF THE SPEAKERS AT THE ANNUAL MEETINGS FROM THE YEAR 1805 TO 1854.

ARCHBISHOP OF CANTERBURY.

Abeel, Rev. D.
Acland Sir T. D., V.P.
Acworth, Rev. W.
Alder, Rev. Dr.
Aldis, Rev. J.
Allen, William, Esq.
Allen, Rev. B.
American Ambassador (His Excellency).
Anker, Hon. Baron.
Archer, Rev. Dr.
Arthur, Rev. W.
Asaph, Bishop of St.
Ashley, Viscount, V.P.
Ashtown, Right Hon. Lord.

Babington, Thomas, Esq., M.P., V.P.
Barclay, C. Esq., M.P.
Baines, Edward, Esq.
Barham, Right Hon. Lord, V.P.
Baring, Sir Thomas.
Barrett, Rev. Alfred.
Barry, Hon. Colonel.
Barth, Rev. Dr.
Bathurst, Lieutenant-General.
Beaumont, Rev. Dr.
Bennett, Rev. Dr.
Bentinck, Lord William.
Bexley, Lord, Right Hon. (President).
Bickersteth, Rev. Edward.
Bickersteth, Rev. Robert.
Binney, Rev. Thomas.
Birt, Rev. John.
Blackburn, Rev. J.
Blomefield, Sir Thomas.
Blumhardt, Rev. T.
Boaz, Rev. Thomas.
Boddington, Thomas, Esq.
Bombay, Bishop (Carr).
Brandram, Rev. A. (Secretary).
Breckinridge, Rev. R. T.
Brown, Rev. John.
Browne, Rev. George (Secretary).
Bunsen, Chevalier.
Bunting, Rev. Jabez, D.D.
Bunting, Rev. W. M.
Burder, Rev. George.
Burnet, Rev. John.
Burn, Rev. Edward.
Buxton, T. F. Esq., M.P.

Calcutta, Bishop of, (Wilson) V.P.
Calcutta, Archdeacon of.
Calthorpe, Right Hon. Lord, V.P.
Campbell, Rev. John.
Cargill, Rev. D.
Cashel, Bishop of, V.P. (1844—1853)
Chester, Bishop of, (Sumner) V.P.
Chichester, Earl of.
Chichester, Bishop of, V.P. (1837).
Cholmondeley, Marquis, V.P.
Cholmeley, Sir M.
Clayton, Rev. John.
Clayton, Rev. George.
Clogher, Bishop of, V.P. (1816).
Close, Rev. Francis.
Cloyne, Bishop of, V.P. (1810).
Codman, Rev. Dr.
Collyer, Rev. Dr.
Corrie, Archdeacon.
Cox, Rev. Dr. (New York).
Cox, Rev. Dr.
Crisp, Rev. E.
Crowther, Rev. Jonathan.
Cumming, Rev. Dr.
Cunningham, Rev. J. W.

Daly, Rev. R.
David's, Bishop of St., V.P. (1810).
Dealtry, Rev. W.
Derry, Bishop of, V.P. (1818).
Dixon, Rev. J.
Dudley, Mr. C. S.
Duff, Rev. Dr.
Durham, Bishop of, V.P. (1805).
Dwight, Rev. S.
Dyer, Rev. M.

Eastburn, Rev. Dr.
Ellis, Rev. William.
Ely, Rev. J.
England, Vice-Chancellor of.
Entwistle, Rev. John.
Eston, J. C. Esq.
Evans, W. Esq., M.P.
Exchequer, Rt. Hon. Chancellor of (1813).

Farish, Rev. Professor.
Farmer, Thomas, Esq.
Fletcher, Rev. Joseph.
Fliedner, Rev. T.

Foot, Rev. Lundy.
Forster, Josiah, Esq.
Fox, Rev. W. B.
Frazer, Rev. Edward.

Galland, Rev. Thomas.
Gardie, Count de la.
Gambier, Right Hon. Lord, V.P.
Gautier, Professor.
Geary, Sir William, Bart.
Gerning, Baron Hul.
Gisborne, Rev. Thomas.
Glenelg, Right Hon. Lord, V.P.
Gloucester, Duke of, V.P.
Gloucester, Bishop of, V.P. (1816).
Gordon, J. E. Esq.
Gosford, Right Hon. Earl, V.P.
Grant, Charles, Esq., Right Hon.
Grant, Robert, Esq.
Gray, Rev. Dr.
Grey, Sir George.
Grey, Rev. Dr.
Griffith, Rev. Walter.
Grimshawe, Rev. T.
Guest, Thomas, Esq.
Gurney, Joseph John, Esq.
Gurney, Rev. J. H.
Gurney, S. Esq.

Haldane, J. Esq.
Hamilton, Rev. George.
Hands, Rev. J.
Hankey, W. Alers, Esq.
Hannah, Rev. John.
Hanson, Rev. A.
Hardy, John, Esq.
Harford, J. S. Esq.
Harman, John, Esq.
Harrowby, Right Hon. Earl, V.P.
Hawtrey, Captain.
Headley, Lord.
Henderson, Rev. Dr.
Henniker, Lord.
Henry, Rev. W.
Hill, Rev. Rowland.
Hodgson, Ven. Archdeacon.
Howard, Luke, Esq.
Huell, Admiral Ver.
Hughes, Rev. Joseph (Secretary).
Hussey, Rev. J. M'Connel.

Inglis, Sir Robert H., V.P.
Irving, Rev. E.

Jackson, Rev. Thomas.
Jackson, Rev. W.
Jacobs, Rev. Peter.
James, Rev. J. A.
Johnstone, Sir A.
Jowett, Rev. William.

Kayat, Assaad Yacoob.
Keane, Rev. W.
Kennedy, Rev. John.
Kent, Duke of, V.P.
Kessau, Dr.
Kieffer, Professor.
Kierulff, Rev. —.
Kildare, Bishop of, V.P. (1812).
Knill, Rev. Richard.
Kuntze, Rev. —.

La Harpe, Professor.
Legge, Rev. Dr.
Leifchild, Rev. John.
Lessey, Rev. T.
Lichfield, Bishop of, (Ryder) V.P.
Lifford, Lord, V.P.
Linder, Rev. J.
Llandaff, Bishop of, (Sumner) V.P.
Longley, Rev. Dr.
Lorton, Lord Viscount, V.P.

Macaulay, Z. Esq.
Macaulay, Major-General.
Macbride, Rev. Dr.
Mackworth, Sir D., V.P.
Maclean, Rev. J.
Malan, Rev. Cæsar.
Manchester, Rev. Warden of.
Marsh, Rev. W.
Martin, Rev. F.
Marzials, Rev. T.
Mason, Rev. Dr.
Mathias, Rev. B. W.
Mayor, Right Hon. Lord (1826).
Meath, Bishop of, V.P. (1812).
Merle D'Aubigne, Rev.
Mestral, Rev. A. de
Miller, Rev. John Cale.
Milne, Rev. W. C.
Milnor, Rev. Dr.
Milsom, E. Esq.
M'Neile, Rev. Dr.
Moffat, Rev. R.
Money, W. T. Esq.
Monod, Rev. F.
Morier, David, Esq.
Morison, Rev. John, D.D.
Morpeth, Viscount, M.P., V.P.
Morrison, Rev. Dr. (China).
Mount Sandford, Lord, V.P.
Murray, Rev. Dr.

Newenham, W. W. Esq.
Newstead, Rev. R.
Newton, Rev. Robert, D.D.
Nicholson, Rev. J.
Noel, Charles, Esq., M.P.
Noel, Hon. and Rev. G.
Noel, Hon. and Rev. B. W.
Northesk, Earl of.

No. V.

BIBLE SOCIETIES

CONNECTED WITH THE

British and Foreign Bible Society.

IN GREAT BRITAIN:

AUXILIARIES, 460 . . . BRANCHES, 373 . . . ASSOCIATIONS, 2482 . . . . TOTAL, 3315.

Of these Associations, the far greater part are conducted by Ladies.

IN THE COLONIES, OTHER DEPENDENCIES, &c.:

AUXILIARIES, 68 . . . BRANCHES, 307 . . . ASSOCIATIONS, 200 . . . TOTAL, 575.

BIBLE SOCIETIES CONNECTED WITH THE HIBERNIAN BIBLE SOCIETY.

Auxiliary and Branch Societies and Associations, in 1853, in the Four Provinces, 497.

FOREIGN AGENCIES CONNECTED WITH THE BRITISH AND FOREIGN BIBLE SOCIETY.

Which have the superintendence of Dépôts of the Holy Scriptures:

I. In FRANCE, at Paris. II. In BELGIUM, at Brussels.

III. In HOLLAND, at Amsterdam.

IV. In GERMANY, at Frankfort, Cologne, and Breslau.—V. In SWEDEN, at Stockholm.

VI. In Norway, at Christiania, Drontheim, Christiansand, Stavanger, and Bergen.

VII. In RUSSIA, at St. Petersburgh.

VIII. In SWITZERLAND, and for NORTHERN ITALY, at Lausanne.

IX. In MALTA, at Valetta. X. In TURKEY in ASIA, at Smyrna.

The BRITISH AND FOREIGN BIBLE SOCIETY has also Dépôts of Bibles and Testaments in the following places; viz. Odessa, Constantinople, Athens, Gibraltar, Bucharest, &c.

No VI.

FOREIGN SOCIETIES,

FORMERLY OR AT PRESENT ASSISTED BY THE BRITISH AND FOREIGN BIBLE SOCIETY, WITH THE AMOUNT OF THEIR ISSUES.

	COPIES OF SCRIPTURES. Bibles & Tests.
Western Europe { *French, Breton, Spanish, Catalonian, Portuguese, German, &c.*	
1. Protestant Bible Society at Paris, instituted 1818, with 132 Auxiliaries	285,243
2. French and Foreign Bible Society at Paris, instituted 1833, with Auxiliaries	212,689
3. Strasburgh Bible Society, instituted 1815—(chiefly German Bibles and Testaments)	78,493
Issued from the Society's Dépôt in Paris, from April 1820, 3,112,233 copies.	
Northern Europe { *Icelandic, Swedish, Finnish, Lapponese, Danish, Faroese, &c.*	
4. Icelandic Bible Society, instituted 1815	10,445
5. Swedish Bible Society, instituted 1809, with Auxiliaries	676,922
The Agency at Stockholm, formed 1832, has issued 583,162 copies.	
6. Norwegian Bible Society, instituted 1816	48,903
The Agency at Christiania, formed 1832, has issued 88,315 copies.	
7. Stavanger Bible Society, instituted 1828	7,017
8. Finnish Bible Society, instituted 1812, at Abo, with many Branches,	130,000
9. Danish Bible Society, instituted 1814, with Auxiliaries	214,333
Central Europe.	
10. Netherlands Bible Society, with Auxiliaries	519,315
The Agency at Amsterdam and Breda, appointed 1843, has issued 354,478 copies.	
11. Belgian and Foreign Bible Society, at Brussels, instituted 1834	7,623
12. Belgian Bible Associations, instituted 1839	14,909
The Agency at Brussels, appointed 1835, has issued 202,865 copies.	
13. Antwerp Bible Society, instituted 1834	439
14. Ghent Bible Society, instituted 1834	8,980
15. Sleswick-Holstein Bible Society, instituted 1815, with Auxiliaries	135,000
16. Eutin Bible Society, instituted 1817, for Principality of Lübeck	5,296
17. Lübeck Bible Society, instituted 1814	14,644
18. Hamburgh-Altona Bible Society, instituted 1814, with Branches	101,353
19. Bremen Bible Society, instituted 1815, with an Auxiliary	26,913
20. Lauenburgh-Ratzeburgh Bible Society, instituted 1816	10,675
21. Rostock Bible Society, instituted 1816	19,154
22. Hanover Bible Society, instituted 1814, with Auxiliaries	125,539
23. Lippe-Detmold Bible Society, instituted 1816	3,569
24. Waldeck and Pyrmont Bible Society, instituted 1817	2,800
25. Hesse-Cassel Bible Society, instituted 1818	30,000
26. Hanau Bible Society, instituted 1818	3,316
27. Marburg Bible Society, instituted 1825	7,832
28. Frankfort Bible Society, instituted 1816	73,565
The Agency at Frankfort, appointed 1830, has issued 1,342,115 copies.	
29. Hesse-Darmstadt Bible Society, instituted 1817, with Auxiliaries	31,484
30. Duchy-of-Baden Bible Society, instituted 1820, with Auxiliaries	18,585
31. Würtemberg Bible Society, instituted 1812, with Auxiliaries	623,515
Carried forward	3,448,551

		Bibles & Tests.
	Brought forward	3,448,551
32.	Bavarian Protestant Bible Institution at Nüremberg, instituted 1821, with Auxiliaries	181,645
33.	Saxon Bible Society, instituted 1814, with Auxiliaries	225,230
34.	Leipzig Bible Society, instituted 1840	22,978
35.	Anhalt-Bernburg Bible Society, instituted 1821.	4,786
36.	Anhalt-Dessau Bible Society	3,310
37.	Weimar Bible Society, instituted 1821	3,773
38.	Eisenach Bible Society, instituted 1818.	4,938
39.	Brunswick Bible Society, instituted 1815	700
40.	Prussian Bible Society at Berlin, instituted 1805, with Auxiliaries .	1,766,810
	Issued to the Prussian Troops, since 1830	360,000
	The Agency at Cologne, appointed 1847, has issued 342,225 copies.	

Switzerland and Italy—*German, French, Italian, and Romanese.*

41.	Bâsle Bible Society, instituted 1804	427,865
42.	Schaffhausen Bible Society, instituted 1813	13,179
43.	Zurich Bible Society, instituted 1812, with an Auxiliary at Winterthur,	15,163
44.	St. Gall Bible Society, instituted 1813	42,296
45.	Aargovian Bible Society, instituted 1815	19,454
46.	Berne Bible Society	44,646
47.	Neufchatel Bible Society, instituted 1816	19,016
48.	Lausanne Bible Society, instituted 1814	47,692
49.	Geneva Bible Society, instituted 1814	69,474
50.	Glarus Bible Society, instituted 1819	5,000
51.	Coire or Chur Bible Society, instituted 1813	12,267
52.	Waldenses Bible Society at La Tour, instituted 1816	4,238

Greece and Turkey.

53.	Ionian Bible Society, instituted 1819 at Corfu, with three Auxiliaries	7,377

Russia.

54.	Russian Bible Society, St. Petersburgh, (previous to its suspension by an Imperial Ukase in 1826, had 289 Auxiliaries, and had printed the Scriptures in various languages; the circulation of which is still allowed)	861,105
55.	Russian Protestant Bible Society at St. Petersburgh, instituted 1826, with numerous Auxiliaries	250,325
	The Agency at St. Petersburgh, formed 1828, has issued 349,986 copies.	

India.

56.	Calcutta Bible Society, instituted 1811, with various Branches . .	779,280
	Serampore Missionaries.	200,000
57.	North-India Bible Society, at Agra, instituted 1845	58,656
58.	Madras Bible Society, instituted 1820	860,112
59.	Bombay Bible Society, instituted 1813	190,877
60.	Colombo Bible Society, instituted 1812, with various Branches in Ceylon,	39,263
61.	Jaffna Bible Society	105,577

America.

62.	American Bible Society.	9,088,352
63.	American and Foreign Bible Society	686,696
64.	Philadelphia Bible Society	233,039
	Total of Copies of Scriptures . .	20,103,670

No. VII.

EDITIONS OF THE SCRIPTURES, AND INTEGRAL PORTIONS THEREOF,

PRINTED (DIRECTLY) FOR THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Made up to December 31, 1853.)

VERSIONS.	BIBLES.	TESTS.	TOTAL.
Accra St. Matt. and St. John	... ...	1,010 ...	1,010
Aimara and Spanish, St. Luke	... ...	1,104 ...	1,104
Albanian and Modern Greek	... ...	2,000 ...	2,000
Amharic	1,996 ...	6,010 ...	8,006
Portions of Old Testament	2,010 ...	... ...	2,010
Arabic	14,441 ...	31,128 ...	45,569
Portions of Old Testatament	24,200 ...	... ...	24,200
Gospels and Acts	... ...	10,000 ...	10,000
Armenian, Ancient and Modern	... ...	3,000 ...	3,000
Ancient	... ...	8,000 ...	8,000
Modern	... ...	21,000 ...	21,000
Modern Portions of N. Testament	... ...	2,000 ...	2,000
Armenian (Ararat) Psalms & Testament	5,000 ...	1,500 ...	6,500
with Ancient in parallel columns	... ...	4,500 ...	4,500
Basque (French), St. Matthew	... ...	2,000 ...	2,000
Testament	... ...	2,000 ...	2,000
Basque (Spanish), St. Luke	... ...	1,000 ...	1,000
Bengali	... ...	3,026 ...	3,026
and English	... ...	2,018 ...	2,018
Berber, St. Luke	... ...	250 ...	250
Bohemian	25,000 ...	26,000 ...	51,000
Testament and Psalms	... ...	13,000 ...	13,000
Breton	... ...	8,000 ...	8,000
Bulgarian	... ...	15,000 ...	15,000
Carshun	... ...	4,000 ...	4,000
Catalan	... ...	9,030 ...	9,030
Chaldaic Gospels	... ...	2,000 ...	2,000
Chinese	5,000 ...	101,629 ...	106,629
Portions of O. and N. Testament	6,500 ...	22,006 ...	28,506
Chippeway, St. John	... ...	1,000 ...	1,000
Coptic and Arabic, Psalms and Gospels	2,014 ...	2,000 ...	4,014

VERSIONS.	BIBLES.	TESTS.	TOTAL.
Dajack	...	1,500	1,500
Danish	20,848	140,934	161,782
Dutch	133,395	586,104	719,499
Psalms	15,500	...	15,500
Enghadine	...	2,000	2,000
English, various editions	7,843,874	8,612,127	16,456,001
Psalms	425,982	...	425,982
Gospels and Acts	...	5,198	5,198
Esquimaux	...	4,000	4,000
Portions of Old Testament	4,025	...	4,025
Esthonian	...	5,000	5,000
Ethiopic, Psalms and New Testament	2,100	2,020	4,120
Feejeean	...	5,040	5,040
Finnish	10,000	112,500	122,500
Testament and Psalms	...	5,000	5,000
Flemish	5,000	70,350	75,350
French	417,872	2,693,239	3,111,111
and English	...	10,060	10,060
and German Testaments and Psalms	...	3,030	3,030
Portions of Old and New Testaments	65,363	167,234	232,597
Gaelic	66,696	77,949	144,645
German	434,919	1,103,755	1,538,674
Portions of Old Testament	78,998	...	78,998
Testament and Psalms	...	406,915	406,915
In Hebrew Character	...	1,600	1,600
Greek, Ancient and Modern	...	45,294	45,294
Ditto, Gospels	...	2,030	2,030
Modern	11,120	75,445	86,565
Modern Portions of Old and New Testament	116,923	1,010	117,933
Greek, Ancient	...	11,982	11,982
Ancient and Latin	...	3,250	3,250
Greenlandish Psalms and N. Testament	1,200	2,000	3,200
Hebrew	91,539	13,412	104,951
Pentateuch and Psalms	57,858	...	57,858
Hebrew and German	8,083	...	8,083
Portions of Old Testament	38,462	...	38,462
Hindustani or Urdu	...	10,000	10,000
Hungarian	59,300	27,000	86,300
Testament and Psalms	...	11,000	11,000
Indo-Portuguese, Portions of Old and New Testament	6,000	1,000	7,000
New Testament	...	7,000	7,000
Irish, in Roman Character	10,000	5,050	15,050
Genesis and St. Matthew	5,000	10,000	15,000
In Irish Character	5,000	79,473	84,473
Gospels and Acts	...	3,020	3,020

VERSIONS.	BIBLES.	TESTS.	TOTAL.
Italian	88,399 ...	174,190 ...	262,589
Part of Old and New Testament	5,000 ...	2,500 ...	7,500
and Latin Psalter	2,000 ...	... ...	2,000
Judæo-Arabic, Four Books	... ...	2,020 ...	2,020
Judæo-Persic, Gospels	... ...	1,000 ...	1,000
Judæo-Spanish	... ...	3,000 ...	3,000
Lithuanian	3,000 ...	... ...	3,000
Testament and Psalms	... ...	7,113 ...	7,113
Malagasse, Portions of Old and New Testament	15,160 ...	1,018 ...	16,178
New Testament	... ...	11,116 ...	11,116
Malay, in Roman Character	10,000 ...	12,000 ...	22,000
In Arabic Character	5,000 ..	10,000 ...	15,000
Malayalim, Portions of New Testament	... ...	7,065 ...	7,065
Mandingo, St. Matthew	... ..	500 ...	500
Manchou	... ..	1,000 ...	1,000
Manks	5,000 ..	2,250 ...	7,250
Mexican, St. Luke	... ..	250 ...	250
Mic-Mac, St. Matthew	... ..	750 ...	750
Mohawk St. John	... ..	2,000 ...	2,000
Mongolian	... ..	2,015 ...	2,015
Negro Dialect, Surinam	... ..	3,000 ...	3,000
New Zealand, Pentateuch and Joshua	10,120 ..	... ...	10,120
Psalms and Testament	20,200 ..	76,020 ...	96,220
Persian, Portions of Old Testament	16,097 ..	... ...	16,097
New Testaments	... ..	14,850 ...	14,850
Piedmontese	... ..	1,000 ...	1,000
and Italian Psalms	1,010 ..	... ...	1,010
and French, Luke and John	... ..	2,030 ...	2,030
Polish	14,000 ..	74,000 ...	88,000
Testament and Psalms	... ..	5,000 ...	5,000
Portuguese	18,042 ..	55,040 ...	73,082
Portion of O. and N. Testament	5,000 .	1,000 ...	6,000
Rarotongan	5,250 .	10,100 ...	15,350
Russ, Modern	... .	2,140 ...	2,140
Psalms	1,000 .	... ...	1,000
Samoan	... .	15,200 ...	15,200
Sechuana, Testament and Psalms	... .	5,050 ...	5,050
Servian	... .	4,000 ...	4,000
Spanish	53,869 .	168,997 ...	222,866
and Latin	1,000	... ...	1,000
Portions of O. and New Testament,	38,600	11,140 ...	49,740
Swedish	147,730 .	422,784 ...	570,514
Testament and Psalms	...	30,640 ...	30,640
Psalms	51,500 ...	... ...	51,500
Syriac	4,000 ...	14,126 ...	18,126
and Carshun	... ...	2,000 ...	2,000

VERSIONS.	BIBLES.	TESTS.	TOTAL.
Tahitian	8,046 ...	13,114 ...	21,160
Pentateuch, and Gospels, and Acts	3,030 ...	3,020 ...	6,050
Tartar (Trans-Caucasian) St. Matthew	... ...	1,014 ...	1,014
Tongan	... ...	10,080 ...	10,080
Turkish	5,000 ...	9,000 ...	14,000
Genesis and Psalms	4,030 ...	... ...	4,030
In Greek Character	2,500 ...	5,000 ...	7,500
Ditto, Portions of Old and New Testament	4,000 ...	1,000 ...	5,000
In Armenian Character	... ...	2,500 ...	2,500
Vaudois and French, Luke and John	... ...	3,020 ...	3,020
Wallachian	... ...	10,000 ...	10,000
Welsh	390,525 ...	461,147 ...	851,672
and English	... ...	12,016 ...	12,016
Wendish	... ...	8,000 ...	8,000
(Hungarian) Testament and Psalms	... ...	5,000 ...	5,000
Yoruba, Portions of Old & New Testaments,	2,500 ...	3,500 ...	6,000

No. VIII.

TABLE OF LANGUAGES AND DIALECTS,

IN WHICH THE

DISTRIBUTION, PRINTING, OR TRANSLATION OF THE SCRIPTURES,

IN WHOLE OR IN PART,

HAS BEEN PROMOTED BY THE

British and Foreign Bible Society,

EITHER DIRECTLY OR INDIRECTLY.

Those printed in *Italics* are New Translations: the rest are Reprints of former Versions.

Those marked (§) were printed indirectly at the expense of the Society, or in some measure assisted by it.

All the rest were printed directly for the Society—with the exception of eleven, published by the American Bible Society, of two by the Danish, of one by the Norwegian, of one by the Bâsle, and of one by the Netherlands Society; which are introduced here, in order to complete the View of Languages into which the Holy Scriptures have been translated. To each of these the (*) is prefixed.

The letters *R.* and *S.* denote the Versions of the Russian Bible Society, and of the Serampore Mission; both of which have been aided, in former years, by large grants from the Society.

		Versions.	What printed.	Where circulated, or for whom designed.
		Western Europe.		
		BRITISH ISLES.		
	1	English; Authorised Version	The entire Bible	British Empire, &c.
	2	Welsh	Ditto	Wales.
	3	Gaelic	Ditto	Highlands of Scotland.
	4	Irish; in native characters	Ditto	Various parts of Ireland, particularly the Provinces of Munster and Connaught.
		Ditto; in Roman ditto	Ditto	
	5	Manks	Ditto	Isle of Man.
		FRANCE.		
	6	French; the three versions of Martin, Ostervald, and De Sacy.	The entire Bible	France, Switzerland, and French Colonies.
	7	*Breton*, or *Armorican* (Old Test. translated, but not printed)	New Testament	Province of Brittany.
	8	French Basque	Ditto	Departments of the Pyrenees and Province of Navarre.
		SPAIN AND PORTUGAL.		
	9	Spanish; Scio's version	The entire Bible	Spain generally, and Spanish Colonies.
		Ditto; Enzinas' ditto	New Testament	
	10	*Catalan* (Pentateuch and Psalms not yet printed)	New Testament	Prov. of Catalonia and Valencia
	11	*Spanish Basque*, or *Escuara*	Gospel of St. Luke	Provinces of Biscay, Guipuscoa and Alava.
	12	*Judæo-Spanish*	New Testament	Spanish Jews in Turkey, &c.
	*	Ditto with Hebrew in parallel columns (by American Society)	Old Testament	Ditto.
	13	Portuguese; the two versions of Pereira and Almeida	The entire Bible	Portugal, & Portuguese Colonies
		Northern Europe.		
§	14	Icelandic	The entire Bible	Iceland.
	15	Swedish	Ditto	Sweden.
	16	Lapponese	New Testament	Russian and Swedish Lapland.
	*	*Quanian*, or *Norwegian Lapponese*, (by Norwegian Bible Society)	New Testament	Norwegian Lapland.
	17	Finnish	The entire Bible	Finland.
	18	Danish	Ditto	Denmark and Norway.
	*	*Faroese*, or *Ancient Icelandic* (by Danish Bible Society)	St. Matthew	Faro Islands, between Shetland and Iceland.
		Central Europe.		
	19	Dutch; States-General Version	The entire Bible	Holland and Dutch Colonies
		Ditto; Luther's and Schurin's do.	New Testament	Ditto.
	20	Flemish	The entire Bible	Belgium.

	No.	Versions.	What printed.	Where circulated, or for whom designed.
		Central Europe—*continued.*		
	21	German; Luther's version	The entire Bible	Protestant Germany, Prussia, &c.
		Ditto: two versions — Gosner and Kistemaker	New Testament	For Rom. Catholics in Germany.
		Ditto: Van Ess's version	Ditto and Psalms	
		German & Hebrew (in columns)	Old Testament	For German Jews.
		German, in Hebrew characters	New Testament	
	22	Lithuanian	The entire Bible	Province of Lithuania.
	23	*Samogitian*	New Testament	In three Districts of Wilna.
	24	Polish	The entire Bible	Poland, Posen, Silesia, &c.
		Judæo-Polish	New Testament	For Polish Jews.
	25	Wendish, Upper	The entire Bible	Saxon Lusatia.
	26	Ditto, Lower	Ditto	Prussian Lusatia.
	27	Bohemian	Ditto	For Tschehs of Bohemia, and Slovaks of Hungary.
	28	Hungarian	Ditto	Magyars of Hungary and Transylvania.
	29	*Hungarian Wendish*	New Test. & Psms.	For the Protestant Vandals in Hungary and Carniola.
		Southern Europe.		
		ITALY AND SWITZERLAND.		
	30	Italian; two versions — Diodati and Martini	The entire Bible	Italy.
	31	Latin	Ditto	Chiefly for Ecclesiastics.
	32	Romanese	Ditto	In the Grisons of Switzerland.
	33	Ditto Lower, or Enghadinè	Ditto	On the borders of the Tyrol.
	34	*Piedmontese*	New Testament	Piedmont.
		Ditto (with Italian)	Psalms	
		Ditto (with French)	Gospels	
	35	*Vaudois* (with French)	St. Luke & St. John	For the Vaudois, or Waldenses.
		GREECE AND TURKEY.		
	36	Greek, Ancient	New Testament	For Students.
§		Ditto, ditto . . . *R.*	The entire Bible	For the Greek Churches.
	37	*Greek, Modern*	Ditto	For the Greek People in general.
	38	*Albanian* (with Modern Greek)	New Testament	Province of Albania, on Adriatic.
	39	*Turkish*	The entire Bible	Turkey in general.
		Ditto, in Greek characters	Ditto	For Greek Christians using Turkish lang. with Greek characters.
		Ditto, in Armenian characters	New Testament	For Armenian Christians using the Turkish language with Armenian characters.
*		*Ditto, ditto* (by American Soc.)	Old Testament	
§	40	Moldavian, or Wallachian . . . *R.*	The entire Bible	Moldavia, Wallachia, and part of Transylvania.
		Ditto	New Testament	
	41	*Servian*, or *Serbian* . . . *R.*	New Testament	In Servia and some bordering Austrian States.
		Ditto (by Wuk S. Karadschitsch)	Ditto	
	42	*Bulgarian* (the Psms. translated)	Ditto	Turkish Provinces E. and S. of Hungary.
		Russia.		
§	43	Slavonic, ancient and ecclesiastical language . . . *R.*	The entire Bible	For the purposes of the Russian Church.
	44	*Russ, Modern* . . . *R.*	Octateuch, Ps., and New Test.	Russia generally.
§		Slavonic and *Modern Russ* (in columns) . . . *R.*	New Testament	Ditto.
	45	Dorpat Esthonian . . . *R.*	New Test. & Psalms	Southern part of Esthonia.
	46	Reval Esthonian . . . *R.*	The entire Bible	Northern do. on Gulf of Finland.
§	47	Lettish, or Livonian . . . *R.*	Ditto	Provinces of Livonia & Courland.
§	48	*Karelian* . . . *R.*	St. Matthew	For a Finnish tribe in the government of Tver.
§	49	*Zirian*, or *Sirenian* . . . *R.*	Ditto	Ditto, in government of Vologda.

		Versions.		What printed.	Where circulated, or for whom designed.
		Russia—*continued.*			
§	50	*Mordvinian*, or *Morduin* .	R.	New Testament .	For a Finnish Tribe on banks of Oka and Volga, in governments of Nische-Novogorod and Kasan.
§	51	*Tscheremissian*	R.	New Testament . .	Ditto on the banks of the Volga and Kama, in the governments of Kasan and Simbersk.
§	52	*Tschuwaschian*	R.	The Gospels . . .	For a Finnish Tribe of the mountains in Kasan, Nische-Novogorod, and Orenburgh.
§	53	*Orenburgh Tartar* . . .	R.	New Testament . .	For Tartars in the vicinity of Orenburgh.
§	54	*Karass*, or *Turkish Tartar* (several other Books of the Old Testament translated) . .	R.	Ditto & Psalms .	For Tartars in the government of Astrachan.
§	55	Crimean Tartar	R.	Genesis	For the Caraite Jews of the Crimea, by way of trial.
		Caucasian and Border Countries.			
§	56	*Ossitinian* (in the Russian dépôt)	R.	Gospels (but never circulated) . .	Central regions of the Caucasus.
§	57	Georgian, in Kutsuri, or Ecclesiastical characters . . .	R.	New Testament	Georgia, S.W. of the Caucasus.
§		Ditto, in Mkedvuli, or common do.		Ditto	
§	58	Armenian, Ancient . . .	R.	The entire Bible .	Armenia Proper; but also prepared for the Armenians of Constantinople, Calcutta, &c.
		Ditto		New Test. & Psalms	
	59	*Ditto, Modern* (with Anc. in cols.)		New Testament .	
	*	*Ditto, Modern* (by Amer. Bib. Soc.)		Old Test. printing	
	60	*Ararat Armenian*		New Test. & Psalms .	Around Mt. Ararat, S. of Georgia.
	61	*Trans-Caucasian Tartar* . . .		St. Matthew . . .	Grusinia.
	62	*Kurdish*		St. Matthew, printing .	Kurdistan.
		Semitic Languages.			
	63	Hebrew		Old and New Test. .	For the Jews, and for Students.
	64	Arabic		The entire Bible . .	For Mohammedans everywhere.
		Judæo-Arabic (Arabic in Hebrew characters)		Four Books of New Testament	For Jews in Yemen, Egypt, Syria, and Mesopotamia.
	65	Syriac		The entire Bible .	For the Syrian Church in Travancore, and parts of Syria.
		Syriac and Carshun, in paral. cols.		Ditto	Mesopotamia, Aleppo, and other parts of Syria.
		Carshun (Arabic in Syriac characters)		New Testament	
		Syro Chaldaic (Syriac in Nestorian characters)		Gospels . . .	Mosul, Djezira, Tolamisk, and country West of Kurdistan.
		Persia.			
	66	*Persic* (H. Martyn)		New Testament . .	For the Mohammedans, Parsees, and Persians of India.
		Ditto (Archdeacon Robinson) .		Old Testament . .	
§		*Ditto* (Dr. Glen)		Ditto	Persia Proper.
		Ditto (Mirza Ibrahim) . . .		Isaiah	
		Ditto (Mirza Jaffier) . . .		Genesis	
		Judæo-Persic (Persic in Hebrew characters)		Four Gospels . .	For Jews in Persia.
§	67	*Pushtoo*, or *Afghan* . . .	S.	Hist. Books and N. T.	Afghanistan.
§	68	*Belochee*, or *Bulochee* . . .	S.	Three Gospels . .	Belochistan, South of the Indus, on the Arabian Sea.
		India.			
§	69	*Sanskrit*, or *Sungskrit* . .	S.	The entire Bible .	The sacred & learned language of the Brahmins throughout India.
	70	*Hindustani*, or *Urdu* (H. Martyn)		New Testament . .	For Mohammedans of India and others; the language generally understood in all larger towns.
§		*Ditto* (Mr. Thomason, and others)		The entire Bible .	
§		*Ditto* (Serampore version) . .		Ditto	

		Versions.	What printed.	Where circulated, or for whom designed.
		Northern and Central India.		
§	71	*Bengali* . . . . *S.*	The entire Bible .	Province of Bengal.
§		*Ditto, two versions*—Ellerton and Yates and Wenger	New Testament	
		Ditto (in Roman characters) . .	Ditto	
		Ditto (with English)	Ditto	
§	72	*Maghudha* . . . . *S.*	Ditto	Province of S. Behar, now part of the province of Bengal.
	73	*Uriya*, or *Orissa*	The entire Bible .	Province of Orissa, the greater part attached to Bengal.
	74	*Hindui* (Bowley)	Ditto	For Hindustan, or the upper provinces of the Bengal Presidency.
§		*Ditto*, (*called Hindee, by Ser. Trans.*) both in the Nagree and Kythee characters . . . *S.*	Ditto	
		Dialects of the Hindui. .		
§	75	*Bughelcundee* . . . . . . *S.*	New Testament . .	A district between the province of Bundelcund and the sources of the Nerbudda River.
§	76	*Bruj*, or *Brij-bhasa* . . . . *S.*	Ditto	Province of Agra.
§	77	*Canoj*, or *Canyacubja* . . *S.*	Ditto	In the Doab of Ganges & Jumna.
§	78	*Kousulu*, or *Koshala* . . . . *S.*	St. Matthew . . .	Western part of Oude.
		Do. for Central India, or Rajpoot States.		
§	79	*Harrotee* . . . . *S.*	New Testament . .	A province W. of Bundelcund.
§	80	*Oojein*, or *Oujjuyunee* . . *S.*	Ditto	Province of Malwah.
§	81	*Oodeypoora* . . . . . . *S.*	St. Matthew . . .	Province of Mewar, or Oodeypoor.
§	82	*Marwar* . . . . *S.*	New Testament .	Province of Joudpoor, or Marwar, North of Mewar.
§	83	*Juyapoora* . . . . *S.*	St. Matthew . .	Province of Joypoor, E. of Marwar, and West of Agra.
§	84	*Bikaneera* . . . . *S.*	New Testament .	Province of Bikaneer, North of Marwar.
§	85	*Buttaneer*, or *Virat* . . . . *S.*	Ditto	Prov. of Buttaneer, W. of Delhi.
§	86	*Sindhee* . . . . *S.*	St. Matthew . . .	Province of Sindh, E. of the Indus.
§	87	*Moultan*, or *Wuch*, or *Ooch* . *S.*	New Testament .	N. of Sindh, between the Indus, Chenaub, and Gharra Rivers.
§	88	*Punjabee*, or *Sikh* . . . . *S.*	The entire Bible .	Province of Lahore.
§	89	*Dogura*, or *Jumboo* (Mountain Punjabee) . . . . . . *S.*	New Testament	Mountainous, or Northern districts of Lahore.
§	90	*Cashmerian* . . . . . . *S.*	Pentateuch, Hist. Books, & N.T.	Cashmere, North of Lahore.
		Gorkha Dialects:		
§	91	*Nepalese, Khaspoora*, or *Parbutti*, *S.*	New Testament .	Kingdom of Nepaul, about Katmandha.
		Ditto (Rev. W. Start) . . .	St. Luke and Acts	
§	92	*Palpa* . . . . *S.*	Ditto	Small States N. of Oude, below the Himalayas.
§	93	*Kumaon* . . . . *S.*	Ditto	Province of Kumaon, W. of Palpa.
§	94	*Gurwhal*, or *Schreenagur* . *S.*	Ditto	Province of Gurwhal, West of Kumaon.
		Southern India.		
		MADRAS PRESIDENCY.		
	95	*Telinga*, or *Teloogoo*	Pentateuch & N. T.	Northern Circars, Cuddapah, Nellore, and greater part of Hydrabad, or Telingana.
§		*Ditto* (Vizagapatam version) . .	N. T. & large part of the Old Test.	
	96	*Karnata*, or *Canarese*	New Testament .	Throughout the Mysore, also in the province of Canara, and as far north as the Kistna River.
§		*Ditto* (Bellary version)	The entire Bible .	
	97	Tamul, or Tamil	Ditto	The Carnatic, & N. part of Ceylon.
	98	*Malayalim*	Ditto	Travancore and Malabar.
	*	*Tulu* (by Basle Bible Society) . .	New Testament . .	Canara, westward of the Mysore.

		Versions.	What printed.	Where circulated, or for whom designed.
		Southern India—*continued.*		
		BOMBAY PRESIDENCY.		
§	99	*Kunkuna* . . . . S.	Pent. & New Test.	The Concan, chiefly the S. part, among the common people.
§	100	*Mahratta* . . . . S.	The entire Bible .	The Concan, and throughout the Mahratta territory.
§		*Ditto* (Bombay version) . . .	Ditto	
§	101	*Guje rattee* . . . . S.	New Testament .	Surat, and province of Gujerat.
§		*Ditto* (Surat version)	The entire Bible .	
§	102	*Cutchee*, or *Catchee*	N. T. preparing, some of it printed	Province of Cutch, between the Gulf of Cutch and the Indus.
		Ceylon.		
§	103	*Pali* (in Burmese characters). .	New Testament . .	Sacred and learned language of Ceylon, & Indo-Chinese nations.
	104	*Singhalese*	The entire Bible . .	South part of the island, from Battycola on the East to the R. Chilaw on the West and in the interior.
	105	*Indo-Portuguese* (Old Testament preparing)	Pent., Psalms, & New Testament	For Portuguese settlers and their descendants in Ceylon and various parts of the Indian Seas.
		Indo-Chinese Countries.		
§	106	*Assamese* . . . . S.	The entire Bible . .	Assam, subject to Bengal Presid.
§	107	*Munipoora* . . . . . . S.	New Testament . .	Munipoor, on South of Assam.
	108 *	*Khassee* (New Test. translated)	FourGospels & Acts	Khassu Country, East of Garrow Hills.
		Burmese (by Dr. Judson, for American Bible Society) . .	The entire Bible .	Burmese Empire, and Arracan.
§	109	*Siamese*, or *Thay* (N. Test. transl.)	St. Luke & St. John .	Kingdom of Siam.
		Chinese Empire.		
§	110	*Chinese* (Morrison's version) . .	The entire Bible .	China Proper, & numerous Chinese in Indian Archipelago.*
		Ditto (Marshman's ditto) . .	Ditto	
		Ditto (Board of Revisors) . .	Ditto	
	111	*Manchoo*	New Testament .	Manchuria: it is also the Court language of Pekin.
	112	*Buriat*, or *Eastern Mongolian* .	The entire Bible .	For the Buriats about Lake Baikal in Siberia, and for the Kalka Tribes of Mongolia.
§	113	*Calmuc*, or *Western Mongolian* . . . . R.	New Testament	For Calmucs of the Don & Volga, in Russia; & Eleuths, Calmucs, and Soungars, of Mongolia.
		Hither Polynesia.		
	114	Malay, in Roman characters . .	The entire Bible .	For the Moluccas, and Eastern part of the Archipelago.
		Ditto, in Arabic characters . .	Ditto.	Malay Penins.; sea-ports and coasts of Sumatra, Java, and other islands.
§	115	*Malay, Low*	New Testament . .	Batavia and its neighbourhood.
§	116	*Javanese* (Old Test. preparing by the Netherlands Society)	Ditto.	Island of Java.
	117	*Dajak*, or *Dyak*	Ditto	Borneo.
§	118	*Japanese*, New Test. translated.	St. John.	Japan.
§	119	*Loochooan*	Luke & Acts printing.	Loochoo.

	Versions.	What printed.	Where circulated, or for whom designed.
	Further Polynesia.		
*	*Hawaiian* (by American Society)	The entire Bible.	Sandwich Islands.
120	*Tahitian*	Ditto	Georgian & other islands in S. Seas.
121	*Rarotongan*	Ditto	Hervey Islands, ditto.
§ 122	*Marquesan*	Some portions given, version preparing	Marquesan Islands, ditto.
123	*Tongan* (Old Test. preparing)	New Testament	Tonga Islands, ditto.
124	*Maori* or *New Zealand*	Pent., Josh., Ps., N.T.	New Zealand.
125	*Malagasse*	The entire Bible	Madagascar.
126	*Samoan*	Pent., Psalms, & N.T	Navigators' Islands.
127	*Feejeean*	New Testament	Feejee Islands.
128	*Mare*	Portions given, version preparing	Island of Mare.
129	*New Caledonia*	Ditto	New Caledonia.
130	*Papuan*	St. Matthew printing.	New Hebrides.
	Africa.		
131	Coptic (with the Arabic)	Psalms and Gospels	For the Copts of Egypt.
132	Ethiopic (Ecclesiastical)	N. Test. & Psalms	For the Church in Abyssinia.
133	*Amharic* (Vernacular)	The entire Bible	Abyssinia.
134	*Kinika* (St. John, Romans, and Ephesians translated)	Gosp. of St. Luke	Wanika Tribes, Eastern Africa.
135	*Berber* (Four Gospels and Genesis translated)	Part of St. Luke	The Oases of the African Deserts from Mount Atlas to Egypt.
136	*Bullom* (with English)	St. Matthew	About Sierra Leone, on W. coast.
137	*Mandingo* (Four Gospels transl.)	Ditto	Mandingo country S. of Gambia R.
138	*Accra*	St. Matth. & St. John	Gold Coast, Western Africa.
139	*Yoruba* . . . (Gen. Ex. and	Six Books of N. T.	Yoruba Tribe, W. Africa.
*	*Grebo* (by American Bible Soc.)	Genesis and St. Luke	For Grebos, in Western Africa.
140	*Namacqua*	St. Luke, &c.	N. of Orange River, S. Africa.
141	*Sechuana* . (N. T. & greater	part of Old Test.	Bechuana, East of Namacqua.
142	*Caffre* . . . . (N. T. and	portions of Old Test.	Caffraria, E. coast of South Africa
143	*Sesuto* (Gospels printed by the French Missionary Society)	Psalms printing	For the Basutos in South Africa
	America.		
	NORTH.		
144	Greenlandish	N. Test. and large portion of Old T.	Greenland, for the Moravian Missions.
145	*Esquimaux*	Gen., Ps., Prov., Prophets, New T.	Labrador, ditto.
146	*Mohawk* (Pent. & Psal. trans.)	Isaiah, St Luke, and St. John	Indian Nations, West of the Falls of Niagara.
147	*Mic-Mac*	Matthew printed Luke & Acts prep.	For the Mic-Mac Indians in Nova Scotia.
148	*Cree*	St. John printed, other portions preparing	For the Cree Indians, Hudson's-Bay Territories.
149	*Chippeway* or *Ojibway*	St. John	For the Chippeway or Delaware Indians.
	Ditto, ditto, (by American Society)	New Testament	
*	*Delaware* (by ditto)	Epistles of St. John	
*	*Choctaw* (by ditto)	New Testament	For Choctaw Indians.
*	*Dakota* (by ditto)	Portions of O. & N. Test	Dakota Indians.
*	Creolese (by Danish Society)	New Testament	Danish West-Indian Islands.
	SOUTH.		
150	*Negro Dialect of Surinam*	New Test. & Psalms	Surinam, Dutch Guiana.
*	*Negro Dialect of Curaçao* (by Netherlands Society)	St. Matthew	Island of Curaçao.
151	*Aimara* (with Spanish)	St. Luke	Bolivia.
152	*Mexican*	Ditto	Mexico.

No. IX.

RECAPITULATION.

Of these 152 *Languages* or *Dialects*, specified in the preceding Table, the Distribution, Printing, or Translation of the Scriptures, in whole or in part, has been promoted by the Society,

Directly	in 101 Languages or Dialects	Total, 152.
Indirectly:	51 . . ditto . . .	

The number of *Versions* (omitting those which are printed in different characters only) is 179. Of these, 125 are Translations never before printed.

No. X.

FORM OF A BEQUEST TO THE SOCIETY.

I give *and bequeath to "The British and Foreign Bible Society," instituted in London, in the year* 1804, *the sum of Pounds Sterling, to be paid to their Treasurer for the time being, whose Receipt shall be a sufficient discharge for the same. And I direct the said Legacy to be paid out of my pure personal Estate, applicable by Law to the payment of Charitable Bequests. And I further direct, that, if necessary, my Assets shall be marshalled, so as to leave such pure personal Estate, or a sufficient part thereof, applicable to the payment of the said Legacy, and any other Charitable Bequests I may give. And I hereby charge all my personal Estate not applicable to Charitable Bequests, and in aid thereof, my real Estate, with the payment of my Funeral and Testamentary Expenses and Debts, and all Legacies and Payments given or directed by this my Will, or consequent thereon (except Charitable Legacies,) in express exoneration of my aforesaid pure personal Estate, so far as may be necessary for securing the payment in full of the said Legacy to the British and Foreign Bible Society, and of any other Charitable Bequest, but not further or otherwise.*